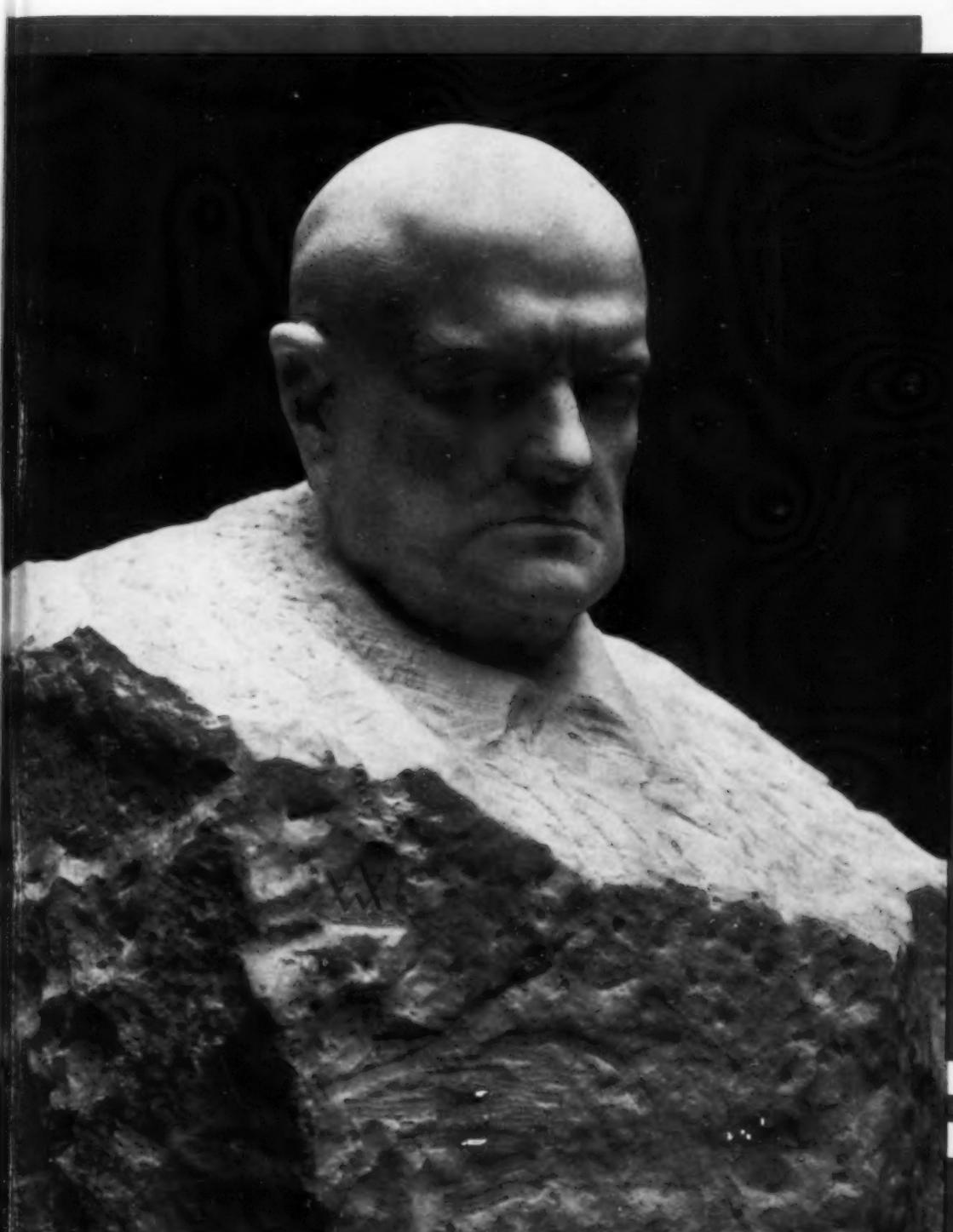


CANADIAN GEOGRAPHICAL JOURNAL

MARCH
1940

VOL. XX
NO. 3



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CANADIAN GEOGRAPHICAL JOURNAL

Editor

Gordon M. Dallyn

172 WELLINGTON STREET, OTTAWA

This magazine is dedicated to the interpretation, in authentic and popular form, with extensive illustrations, of geography in its widest sense, first of Canada, then of the rest of the British Commonwealth, and other parts of the world in which Canada has special interest.

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The British standard of spelling is adopted substantially as used by the Dominion Government and taught in most Canadian schools, the precise authority being the Oxford Dictionary as edited in 1936.

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The Society's ambition is to make itself a real force in advancing geographical knowledge, and in disseminating information on the geography, resources and peoples of Canada. In short, its aim is to make Canada better known to Canadians and to the rest of the world.

As one of its major activities in carrying out its purpose, the Society publishes a monthly magazine, the Canadian Geographical Journal, which is devoted to every phase of geography—historical, physical and economic—first of Canada, then of the British Empire and of the other parts of the world in which Canada has special interest. It is the intention to publish articles in this magazine that will be popular in character, easily read, well illustrated and educational to the young, as well as informative to the adult.

The Canadian Geographical Journal will be sent to each member of the Society in good standing. Membership in the Society is open to any one interested in geographical matters. The annual fee for membership is three dollars in Canada.

The Society has no political or other sectional associations, and is responsible only to its members. All money received is used in producing the Canadian Geographical Journal and in carrying on such other activities for the advancement of geographical knowledge as funds of the Society may permit.



In Memoriam

We desire to record on behalf of the Board of Directors and of the whole membership of The Canadian Geographical Society our sorrow at the passing of our Honorary Patron, His Excellency The Governor General.

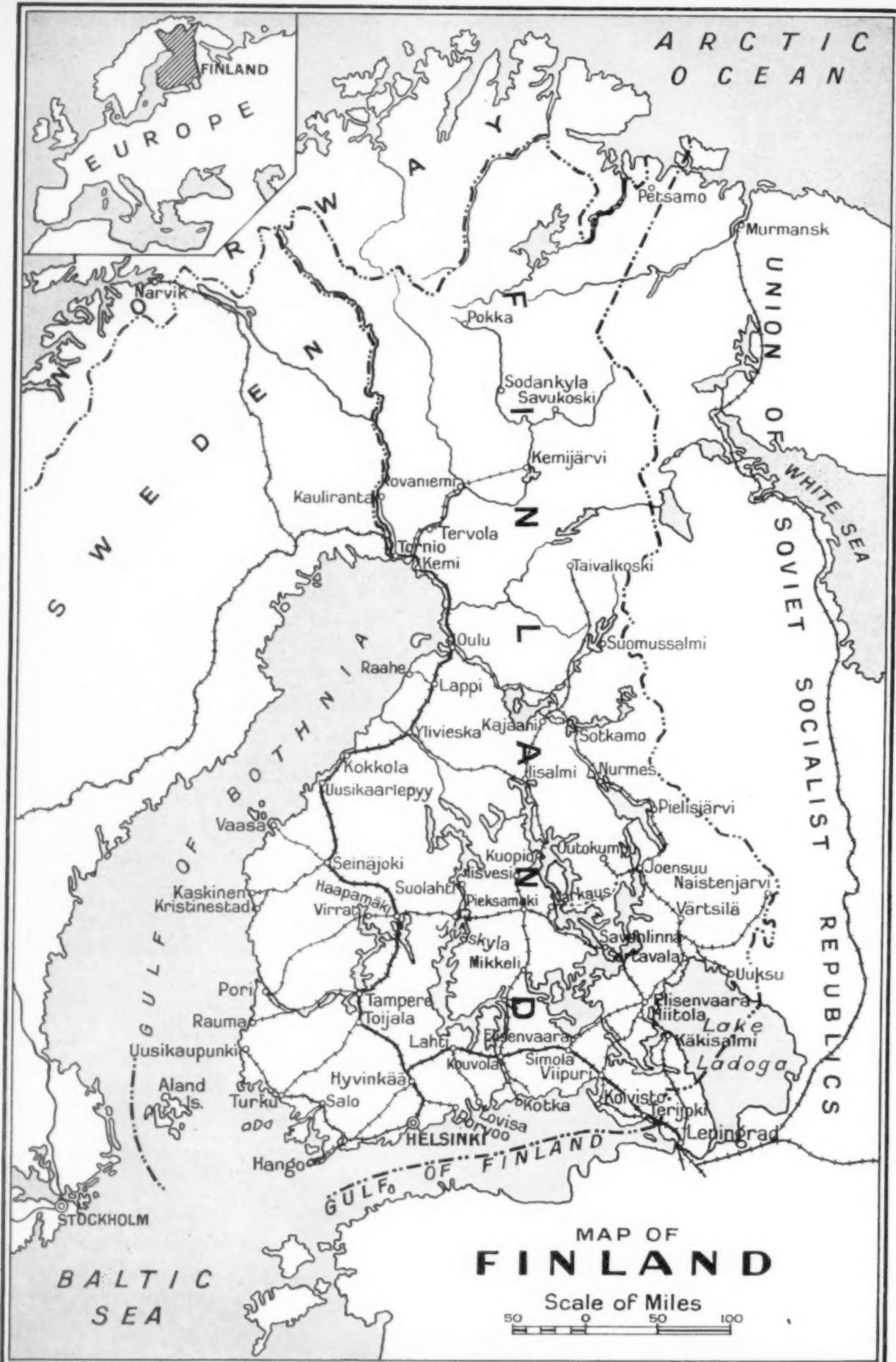
Shortly after the late Lord Tweedsmuir's arrival in Canada in 1935, the President of the Society was commanded to appear at Government House to discuss with him the affairs of the Society, and since that time he had taken a keen interest in the activities of the Society and was in entire sympathy with its aims, taking every opportunity of informing himself of our progress.

While his geographical interests were diverse and wide, he was intensely concerned with exploration of our northern regions and particularly those made by the members of the Oxford Exploration Club, of which he remained the President even during his term of office as Governor General.

He travelled widely in Canada even to the shores of the Arctic and interested himself in the lives of all our people, including those living in the isolated parts, our Indians and Eskimos.

He was extremely interested in the administration of our north country (the Northwest Territories), and was exceedingly helpful to those concerned in that work.

He was a great and a good man, a strong and loyal friend of The Canadian Geographical Society; our organization will miss him greatly.



A BACKGROUND TO FINNISH RENAISSANCE

by EILEEN JENNESS

THE invasion of Finland by the brutal Russian dinosaur, shooting fire from its nostrils as it stalks wantonly over this proud and peace-loving people, constitutes one of the cruelest crimes in the history of modern times. The little-known country of Finland, far from being a small Arctic nonentity inhabited by primitive Lapps and Eskimo-like natives, is, on the contrary, since its national independence in 1918, one of the most civilized and progressive parts of Europe. Geographically, with its timbered areas and vast and lovely waterways, it is very much like our own Canada; materially, it lags a little behind us, having come through several centuries of serfdom, and being the sole possessor in Europe of a clean war-debt sheet; but culturally, it is far ahead of us, and since the beginning of the twentieth century, has been in the midst of an extraordinary rebirth—the rebirth of a people whose native cultural instincts are blossoming forth after years of struggle for mere entity beneath the weight of Swedish and Russian rule.

Ethnologically this sturdy and highly-reserved folk are somewhat of an enigma. We suppose them to have come, perhaps 2000 B. C., from a territory between the Urals and the Volga River, speaking a language as isolated as the Basque of France or the Eskimo of the Arctic. This strange tongue shows a slight resemblance to Estonian, and may be connected in a far-off way with Hungarian; but to no other known language has it the slightest relationship. Though extraordinarily difficult grammatically, nouns alone having more than twenty-four cases, it is a really beautiful speech, full of vowels, and lending itself perfectly to the art of poetry and song, as illustrated in the national poem, the *Kalevala*, and in some of the exquisite songs of Sibelius.

The history of Finland has been a story of subjection for many centuries, and fear of Russian brutality has never for a moment disappeared from the people's



Strikingly lovely and essentially practical is Viipuri's modern public library built by the architect Alvar Aalto.

mind. Swedish domination, though not looked back upon with actual pleasure, left a different stamp upon the land, for the Swedes invariably left more of culture and less of destruction in their wake. Sweden first invaded the country in the middle of the twelfth century, with the double purpose of Christianizing its people and taking over its territory as a colony. From that date until the beginning of the nineteenth century, apart from disturbances caused from time to time by the Russians, Finland remained part of the Swedish Kingdom, many Swedes settled in the country, Swedish influence developed its culture and administration, and Swedish became the official language of the land. Situated as they were between these two powerful and ambitious powers, Sweden and Russia, the Finns counted for little in their own country; in spite of this, they persistently kept their racial integrity and an unswervable peasant personality, dreaming always of the day when they might perhaps attain their own national independence.

In 1805-9 the Russian campaign left Finland as a Grand Duchy of Russia, and Sweden was forced to retire from the picture. Alexander I as Grand Duke, and also later Dukes, permitted Finland a semi-autonomous government, and for a time it was by far the best educated, freest and happiest of the Russian provinces. But after 1881, and especially in the reign of Nicholas II, a systematic oppression of the Finns began, and not many years later Russia deprived the Finnish Government of its powers and assumed the sole right to pass laws. This persecution only served to strengthen the desire of the people for a Finnish State, and amongst writers and musicians acted only as an impetus for more inspired national outpourings.



One of the realistic canvases of Gallen-Kallela, Finland's most remarkable artist. The painting, in the new Art Gallery of Viipuri, interprets a mythical scene from the *Kalevala*.

About this time, definitely as a result of Russia's suppression of Finnish national life, an enthusiastic group of young Finns established a newspaper to give voice in burning literary, cultural, and political articles, to the ideals of the nationalists. Leading contributors in these three fields included the much-loved writers Aho and Arvid Järnefelt, the painters Gallen-Kallela, Halonen, and others, all of whom have since become famous at home and abroad. These young enthusiasts had the full support of Sibelius, already a man of great influence in his own land and becoming internationally known, and such noble personalities as the artist Edelfelt and the poet Tavaststjerna. The inspiration derived from this early national movement cannot be overestimated in its effect on Finnish culture from that date until to-day. Spiritual power and inspired

driving force characterize every phase of modern Finnish art, its literature, its painting, its sculpture, its architecture, and the compositions of its gifted musicians.

The collapse of Russia early in the World War and the revolution of 1917 gave Finland the opportunity she had long awaited. The Finns refused to recognize the Bolshevik regime and declared their complete independence of Russia in December, 1917. Fearful that the Russian soldiers and Finnish Red sympathizers in southern Finland might embark upon an orgy of destruction, the Finns sought help from abroad. The neutral powers refused to help, but Germany's prompt action in sending troops and part of her navy in 1918 saved the capital and Finnish independence. At that time, ironical as it seems to-day, not only was Finland free, but she established a barrier against the advance of

Top right:—Twelfth century castle in Turku, formerly considered the key to the country and subjected to many attacks, but recently converted into a period museum. During the last two months Russia has repeatedly bombed Turku, partially or wholly destroying this historic landmark.

Bottom right:—A room in the castle at Turku, containing furniture taken from an old Finnish estate visited by an early King and Queen of Sweden.



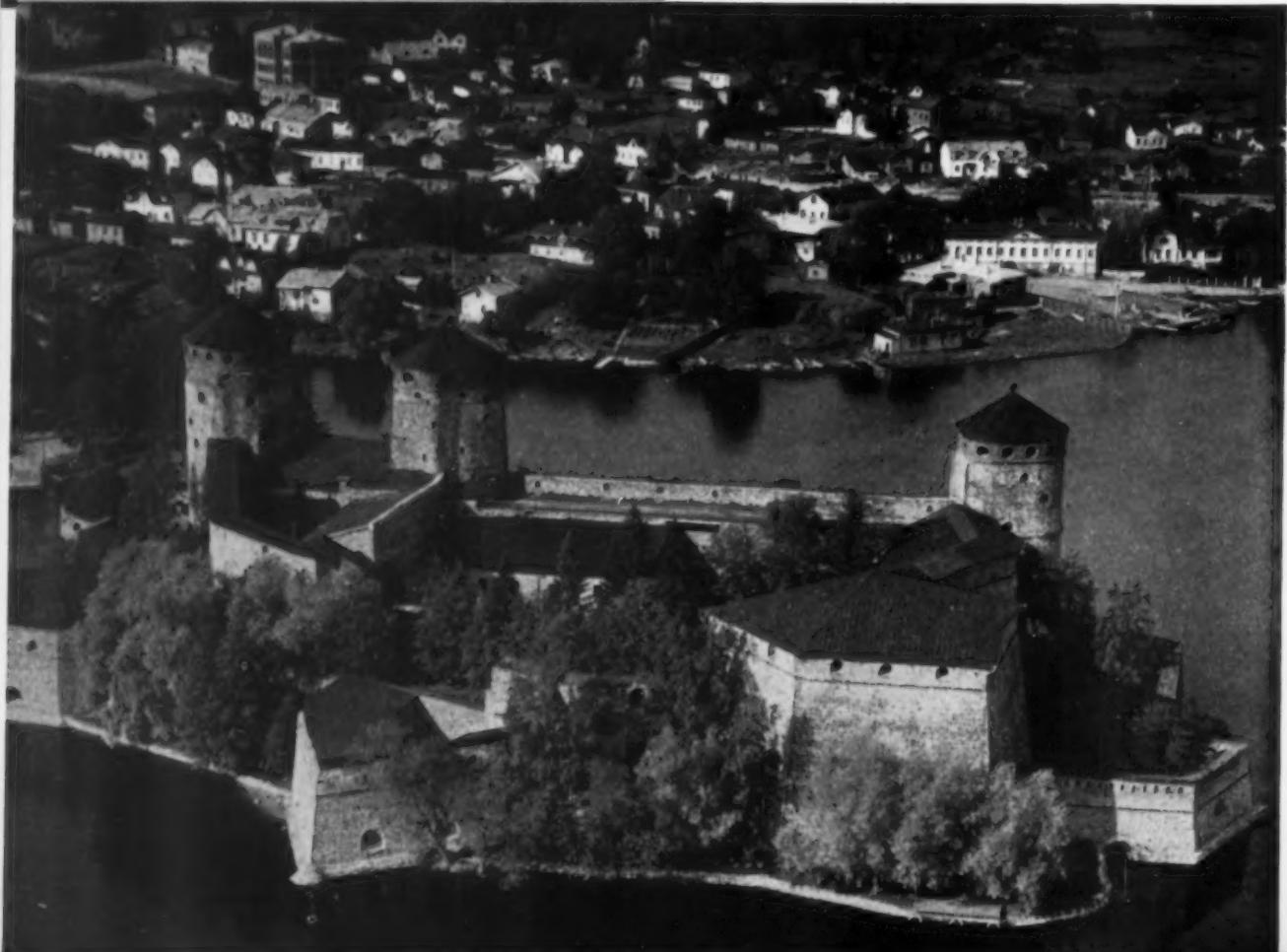


Bolshevism westward. The Treaty of Versailles recognized her as a totally independent state. What this little republic has achieved in the peaceful twenty years of her new existence, socially, politically and intellectually, is one of the happy stories of what an ambitious and peace-loving people can accomplish when given the freedom to live and express its national being. Had Fate allowed her two or three more decades of peace, she would have built up a country and administration that many of the older countries of Europe would have been proud to emulate.

To the Finnish poet Lönroot and his collection of ancient *runot* (folksongs and recitatives, literally 'spells'), Finland also

Left:—Bust of Jean Sibelius in marble, by the sculptor Vaino Aaltonen. This well-known work, the property of the Finnish State, is exhibited in the Ateneum Art Gallery, Helsinki.

Below:—Savonlinna possesses one of the best preserved mediaeval castles in Finland. Built in 1475 by the Swedes as a frontier against the Russians, it stands on solid rock, surrounded by the deep waters of one of the Saimaa Lakes. Every July there takes place in its halls a Musical Festival devoted to the works of Sibelius.



A BACKGROUND TO FINNISH RENAISSANCE

owes a distinct national debt. As a simple country lad who loved music, Lönroot used to tramp through the primitive regions of Karelia (the laughter-loving home of the oldest folk-melodies) with his flute slung over his shoulder, making friends by playing and singing songs, and learning in return the native dialects, the peasant songs, sorcerers' chants, marriage hymns, and funeral dirges that for centuries had been the folk-lore of the people, buried beneath a layer of modern Lutheran Christianity. Though the Finnish language had long since grown into official disuse (Swedish being the language of the schools), its soft beauty fascinated Lönroot, and he wrote down these songs in native tongue. In 1831 he published three short volumes called *Kantele*; in 1835 came two more volumes of twenty-five *runot* each, called the *Kalevala*. Lönroot's inspiration brought "the turning point in the affairs of men" to Finland, for with the native poetry in its own tongue crystallized into book form, Finnish art, music, literature, and architecture became for the first time nationally conscious, and the rebirth of the Finnish language was assured.

Large oil painting by Albert Edelfelt, a more conservative Finnish painter whose scenes of peasant life have become world-famous.

The *Kalevala* differs from all other national epics, in that it strikes a gentle, lyrical note rather than one of bloodshed and war. Mythology, symbolism and reality intermingle with romantic situations, domestic conditions, and moral problems to form a mirror of the real Finnish folk. Metrically, it is eight syllabled trochaic verse, exactly as we know that metre in Longfellow's *Hiawatha*. For Longfellow borrowed not only the metre, but many of the ideas and descriptive details of the *Kalevala* for his well-known Indian poem. The name *Kalevala* derives from Kaleva, an ancient Finnish hero; the story revolves about the creation of the world and the adventures of Kaleva's three sons thereafter. In order to understand modern Finnish painting, sculpture, literature or music, it is absolutely essential that one know the story of the *Kalevala* and recognize the strangely powerful influence its publication had on Finnish consciousness and articulation.

In the summer of 1938 I visited the modern galleries of many different countries in Europe, but the artistic movement in Finland impressed me as being more





Typical Finnish peasants harvesting the grain.



Small passenger boat on a narrow canal of the Paijanne Lake system, which is navigable for 375 miles. As in Canada, many of the attractive sites on the lakes have been bought for summer homes.



Typical market scene in Turku. Here one can buy everything from clothing to tennis rackets; the strawberries and flowers of this jolly vendor proved irresistible.

Photo by E. Jenness.

inspired and vital than any art movement on the continent. To spend several hours in an art gallery in Helsinki or in Viipuri, both beautiful cities that have just been bombed by the Russians, is a unique artistic experience. The moment one enters, one feels almost awe-struck by the serious artistic atmosphere emanating from the works of art and the conscious planning of their display. Viipuri has a modern art gallery whose semi-windowless ultra-modern structure, built by the architect Ullberg, has achieved an almost perfect lighting system for works of art. Here, stark and distinctive works by the painter Gallen-Kallela (whose son, a Lieutenant in the infantry, has just lost his life fighting for his country); mystic anti-Russian canvases by Kallela's pupil, Simberg; fine pictures by Edelfelt, Jarnefelt, Ilmoni, Halonen, and many others, illustrate in a perfect setting the wave of artistic inspiration that has swept Finland. Their sculpture too—such strong, aesthetic works, with an almost classical purity of line, as produced by Aaltonen, Vallgren, Wikstrom, Nylund, and a host of others—seems only to have benefited from the years of domination that suppressed the country's abilities.

The architecture of Finland, already internationally famous by Saarinen's works in America, shows the same vital strength and originality as painting and sculpture, but in this field the artists mould with grander proportions and more powerful strokes the national aspirations of their countrymen. Such buildings as Saarinen's railway station at Helsinki, decorated with fine murals by Eero Jarnefelt, the Diet House by the architect J. S. Siren, the Kallion Kirkko by Lars Sonck, and the new Art Gallery by Hilding Ekelund, have attained renown as architectural masterpieces; the new public library of Viipuri embodies every qualification for a perfect folk book-centre, the originality of its heating, ventilation, and lighting systems comparing only with that of its acoustically perfect lecture room equipped with the latest lantern and radio facilities.

It is unnecessary to speak of Finnish achievement in music, for all the world now recognizes Sibelius as perhaps the greatest living symphonist, and appreciates the compositions of Faltin, Melartin, Kajanus, and other artists. The legends of the *Kalevala* have profoundly influenced the works of these musicians, having inspired some of Sibelius' most beautiful though lesser known works. *The Kullervo*, a work in five movements for chorus and

orchestra, depicts the life from birth till death of one of the *Kalevala*'s chief characters; the lovely and spontaneous *Karelia*, in which he approaches for a brief spell a Russian style, describes the province whence the *Kalevala* took life; the *Swan of Tuonela* is a deeply imaginative interpretation of a Finnish myth; and *Tapiola*, a masterpiece of simplicity and directness for large orchestra, is woven about the story of the Forest God Tapio. It has been said of Sibelius, that were he credited with this last work alone, instead of hundreds of compositions, he would be entitled to a place amongst the world's greatest composers.

The country is rich in practical and educational museums, and one of the chief charms of these institutions is that they specialize in showing Finland to the student, not in giving him a smattering of materials from all over the world. The National Museum of Helsinki typifies this historical completeness, its exhibits recording all phases of life in Finland from the Stone Age to modern times. The sole criticism one might make of this extremely fine museum is that, confronted with such a wealth of material, the student is apt to become bewildered and fail "to see the woods for the trees".

A purely practical museum, and one appropriately called a chamber of horrors, is the Social Museum at Helsinki. Here we find displayed all the nightmares of disease, industrial accidents, vices, and errors into which humanity strays when it fails to "watch its step". Other exhibits, placed beside each pitfall of disaster, show the correct way to avoid catastrophe. The Social Museum is an integral part of Finnish education, and an average of 3,000 persons visit it monthly. Finding my way through its distressing halls, I felt myself assailed by ailments whose existence I had not even known before. However, the third floor, showing delightful model kitchens, working-class houses, and kindergartens, together with simple and practical methods of fire protection, so necessary in a land where most dwellings are made of wood, proved to be the attractive side of this ultra-practical project.

Scandinavian outdoor museums are more or less world renowned, but less well-known is the Finnish Seurasaari outdoor museum, situated on a small island within an hour's drive of Helsinki. This has caught the spirit of the outdoor museum better than any I visited in



Farm lands in a comparatively fertile district of southern Finland. In twenty years Finland has increased its farm acreage by one-third and doubled its production.

Scandinavia. In Denmark the outdoor museums, though marvellously instructive and extremely attractive, were formal and idealized; no farm-houses that bred cattle, hens, pigs, and other domestic creatures could be so clean, attractive and unprimitive. In Sweden, on the other hand, the outdoor museum had been made too much a popular resort or park, tea-rooms and zoological specimens mingling indiscriminately with gorgeous old, timbered houses from the land of Selma Lagerlöf; but the Finnish museum of Seurasaari remains in my memory as an example of what an outdoor museum should be, and a happy proof of the success of this modern educational experiment.

Here, on a beautifully wooded island, cut off but not remote from the hurly-burly of town, its valuable specimens guarded only by a few women quaintly dressed in peasant costume, stand peasant houses, storage lofts, great tar-boats, stables, and manor-houses, centuries old, from almost every province of Finland, in settings approximately natural. The buildings are taken down carefully by highly-trained architects

and workmen from their original homes, transported to Seurasaari, and by means of ancient tools and seasoned timber reproduced meticulously in their new environment. The architect has isolated each building or set of buildings (for Finnish farms were often built in the form of a rectangle surrounding a closed court), in wooded sections of the island, so that exhibits do not crowd one upon another to spoil the historic illusion. An ancient manor-house of the early fifteenth century, taken from the parish of Tovsala (near Turku, where the Russians have just dropped 700 bombs), and which belonged to the rich Judge Ithimaeus and his heirs, now forms one of the most attractive reproductions on the island. It contains three large reception rooms and nine living-rooms in addition to the huge kitchen. The drawing-room at the western end, furnished in Gustavian style, has a beautiful original wall decoration, and contains portraits of Gustavus III and his queen. The middle room, hung with Empire wallpaper and furnished in Biedermeyer style, is the old manor dining-room. The library,



Helsinki, just east of the shopping centre, showing its modern buildings and part of the waterfront from which small ferry steamers ply among the islands in the harbour.

the Judge's room, the mistress' room, and the nursery formerly adjoined it. Next to the kitchen, with its great corner-oven, bread-troughs, and miscellaneous array of old wooden utensils, is the partitioned maids' quarters. The drawing-room on the upper floor and adjoining rooms used as guest-rooms, all contain furniture in Rococo style. The gable-room has the further historic interest of containing Biedermeier furniture that belonged to Juhani Aho, Finland's gifted prose-writer. A small summer-house, a smithy, and a water-driven frame-saw built about 1660 surround the house in the neighbouring wooded sections. It takes a minimum of imagination to lose oneself in this Finnish atmosphere of long ago.

In all other phases of national life, Finland ranks high. Her educational system takes its pattern from fine Scandinavian standards, and aims as far as possible to keep a close connection with practical life. There will be no smattering of Greek for a girl who intends to spend life on a farm, or a smattering of music for a young aspiring lumberman. But

every citizen is eligible for a university training should he so desire. There is practically no illiteracy in the country, and general culture is much more widespread than one would expect, due perhaps to the ambition of a poor folk who insist on a circulating library and a good book-shop in towns so small that a general store would be a generous business quota. Such literary figures as Snellman, Lönnrot, Runeberg, Aho, Kivi, Minna Canth, and the latest Nobel-prize winner, Sillanpää, are writers whose works take their place on the bookshelves of every country in Europe and America.

But Finland has always rated the power of books and journalism highly. In the early days Russian censorship made the life of the newspapers a precarious one, but one of the fathers of Finnish nationalism, J. V. Snellman, brought in a red-letter day by defying censorship and publishing his *Saima*, a journal which stimulated, by its daring, the intellectual curiosity of the masses. To-day journalism remains one of the most honourable professions, its affiliation being closer to literature than to

mere sensational gathering of news. In a tiny village on the shore of one of Finland's northern lakes, our train stopped to disgorge a huge truck-load of newspapers upon the platform; immediately a frantic mob of men, women, and children rushed to the stand to get their journals—displaying an interest in world events entirely unheard of in a small village on Canadian or United States' soil.

Much also could be written on other aspects of Finland's progressive methods of building up and preserving high standards in her country—on her child-welfare system, which includes ideal orphanages and kindergarten training-centres; her splendid hospitalization; her freedom from slums; her wise and prosperous administration of the forestry and lumber interests; her broadmindedness towards women, who may and do enter not only all the professions but all the labouring trades as well; her fundamentally sound and widespread co-operatives, that more than any other factor have contributed to the country's financial security; her newly evolved housing-system whereby every man and woman may possess a properly-built house or apartment at a reasonable cost; her splendidly equipped modern home for the aged, maintained by the unique and original method of donations of money that would normally be spent for flowers to decorate the graves of the dead! All these reforms have been accomplished by the brave country that is once more being annihilated by Russia. And Finland's chief weakness, that she is a semi-isolated, agricultural and lumbering country, producing only primary products, with neither population nor resources to support vast industries, makes her a ready prey economically for any unscrupulous aggressor.

If I have conveyed the impression that Finland is actually a paradise on earth, I have erred only in omitting a few unimportant details of Finnish custom that are anything but heavenly. One of these is the national love of closed windows, in trains, busses, and hotels, a love so intense that in every case we had to order a step-ladder and workman to unseal the windows in our hotel (the temperature outside ranging between eighty-two and ninety degrees), before we would even consider accepting a room. I have, too, a decided grudge against the renowned 'Sauna,' or

Finnish bath, but Finnish people assure me this is a purely personal antipathy. True, I emerged from the pitch-blackness of the steaming prison cleaner than I had ever been in my life, but my temperature, which had risen to the breaking point over 100, remained at that inconvenient height, with corresponding hue to my complexion, for over three days afterwards. It is well for the traveller to know also that he cannot go far off the beaten track in Suomiland and expect to find good accommodation amongst the local peasants or in the little villages. Though extremely clean in every way, the Finnish country people have not that horror of unpleasant house-insects that assails an Englishman, and the airtight sealing of their houses often encourages an abundance of these small creatures that inconvenience the unsuspecting foreigner. The language too will remain a barrier long after these minor tourist trials have been understood and righted; undoubtedly English will be studied more and more in the future, but for the present a wise visitor will have some knowledge of Swedish or German before he expects an enthusiastic response from a people who are thoroughly kind but unresponsive even in their own tongue.

Be these trivialities as they may, when Finland once more regains her autonomy and her life, my highest ambition is to visit her shores again with my family of boys. We shall employ a young Finnish student who speaks Finnish, Swedish and German as chauffeur, and tour again through these same highways and by-ways, visiting her beautiful wooded and islanded lakes, so like our Great Lakes in Canada, visiting the lovely old farmsteads in the farthest rural districts, where the 'Sauna' is the invariable reward for a hard week's toil in the fields, where the baking-troughs are still used, and the bread-poles still hang from the beams. We shall revisit the gorgeous, roaring canyon at Imatra, where Russian bombs are now raining fire to destroy Finland's great electrical works; and shall sojourn in the lovely town of Savonlinna, where every July, in the ancient Swedish castle on the island, a whole week is devoted to the compositions of Jean Sibelius, an artist who is honoured in his own home, and who, for the second time, in his quiet retreat at Tuusula is being subjected to the horrors of a Bolshevik invasion.

Right:—Part of the old town of Viipuri, showing the bell-tower of a fifth century Dominican Church. Through the years Viipuri has been the scene of many battles. To-day the city is completely evacuated, while Russia once more attempts to reduce its beautiful buildings to ashes.





Modern church showing Byzantine influence, situated prominently in the heart of Helsinki.

Photo by E. Jenness.

A typical Finnish dwelling of pre-war days, built in a rectangle around a large central court where trees and flowers grow in profusion. These courts explain the absence of children and dogs from the streets of Finnish towns.

Photo by E. Jenness



The National Museum in Helsinki, built by the architects Gesellius, Lingren and Saarinen, partly in the form of a Finnish mediaeval church to house ecclesiastical objects, and partly as a Scandinavian round tower to exhibit military collections.

Photo by E. Jenness.

Modern Finnish hotel at Imatra, whose uncertain architecture and gaudy interior indicate an unsuccessful attempt to Americanize tourist accommodation. Finland will gradually understand that tourists prefer simple Finnish hotels and hospitality to imitations of modernity.





Madame Blanchard spinning flax.



Mrs. Le Blanc, French Acadian craftswoman, hooking a mat. Westmorland County.

BUSY HANDS IN NEW BRUNSWICK

Where Home Crafts Are Now Enthusiastically Revived

by AIDA McANN

UP to the middle of the nineteenth century there were few idle hands in New Brunswick homes. In pioneer days it was necessary for each member of the family to spend many hours at the spinning-wheel and loom in order to provide sufficient warm clothing and blankets to keep out the winter's cold. After the woollens were woven many more patient hours must be spent throwing the shuttle in order to produce such refinements of living as table linen, sheets and coverlets. Cloth was valuable and so were the hands that made it; in the pioneer community there was no problem of unemployment.

After the third quarter of the nineteenth century, however, as the power loom came into more general use and the arts of spinning and weaving declined in both the English and French homes of the province, ways of life gradually changed and large families became more of a financial problem than an asset. But farm boys and girls with

little to do at home could find plenty of employment in the cities near and far where their services were in demand to guide the noisy looms of the new textile mills and the whirring wheels of a thousand other factories; and for more than fifty years thousands of young people continually poured out of New Brunswick to make their way elsewhere.

This exodus of youth continued without interruption until the depression of the 1930's brought it to an abrupt end. There was no longer any place to go where work was easily available. Widespread unemployment all over Canada and the United States made it clear that young people must of necessity remain at home and make the best of what they had. Naturally difficult adjustments had to be made. This process of settling down to find jobs at home required courage, strength of mind and body, co-operation



Indian girls at Youth Training Class, Maliseet. In the foreground may be seen one of the uniforms made by these girls for the Maliseet Indian baseball team.

with others, and above all, inspiring leadership.

Fortunately, such leadership has been generously provided in all sections of the province by public-spirited citizens and notably, by the newly organized Provincial Department of Education. The entire system of education is being modified to meet changed and changing conditions. Adult education has been introduced and much attention is being focused on agricultural subjects, on music, dramatics and particularly on handicrafts. The revival of handicrafts now in process is awakening in our country folk a real appreciation of "the good life" that can be thoroughly enjoyed and richly lived on a present-day New Brunswick farm.

During the long period when the fireside arts were declining and more and more hand-looms constantly being carried "up attic", weaving and spinning and an appreciation of the home arts were still carefully fostered in some parts of the province. Among the French inhabitants, Madame J. L. Blanchard of Caraquet, on the north-east coast, has probably been most responsible for the preservation of the old patterns and technique of French colonial days.

Madame Blanchard's shop is midway of Caraquet's long main street which follows the sea-coast for miles along a picturesque harbour dotted with the white sails of the cod fishing fleet. Here visitors are always welcome and it is as if the hands of time were turned three centuries back to see this expert craftswoman at her wheel and loom.

It is for her fine exquisitely woven linens that Madame Blanchard is best known. In the spring she plants her flax, in the fall harvests the grain. The stalks are beaten to separate them from the large amount of straw they contain. Curiously enough, the fibres from which the thread is made are on the outside of the stalks. After the fibres have been thoroughly beaten, they are laid on the ground to rot. This rotting makes further separation from the straw easier. After the rotting the fibres are again beaten and then drawn through the heckle, a wooden-toothed instrument that combs and cleans the flax, making it possible to grade it and remove the coarser fibres. The fine, clean filaments which remain are then wrapped on the distaff from which they are deftly drawn by Madame Blanchard's practised fingers and spun into thread on the wheel.

Every forty turns of the wheel, the spinner stops to tie the threads together and when there are twelve such little bundles of forty threads each, she knows she has spun enough to weave one yard of linen.

Madame Blanchard is most anxious that her skill and knowledge should be passed on to others. For weeks at a time, she has dropped her own work and gone without remuneration to teach spinning and weaving in schools and convents. "I always want to tell the young people about my work," she explains, "because it is to them I look to carry it on." The young women taught from time to time by Madame Blanchard are indeed fortunate for they have the opportunity to learn from her not only the arts of spinning and weaving but also the art of building a life that shines with the beauty of usefulness.

Among the English inhabitants of the province, the Art School in connection with the Mount Allison Institutions at Sackville has done much to foster an interest in the home arts. Founded exactly one hundred years ago, Mount Allison was enriched in 1892 by the gift of a very valuable collection of pictures. Around this collection a flourishing Art School soon grew up where from earliest days art history and appreciation, including the principles of design and colour, were taught. Very soon courses in such crafts as metal work, woodwork, leather tooling and dyeing were made available to the students; and much more recently weaving has been introduced. Mount Allison students have specialized in the production of attractive tweeds for men's and women's sports-wear and in weaves of striking pattern for furniture upholstery. At present they are making about seventy-five varieties of cloth. They have also evolved an original type of woven window curtain of transparent wool, exquisite in design and colour, as beautiful as it is unique. This year a potter's wheel and kiln have been added to the craft department and interesting experiments in the oldest and most plastic of all the crafts are in progress.

The Mount Allison Art School still aims to help the specially endowed individual, but even more stress is placed on an effort to develop good taste in the entire student

Top:—Olga Keenan, of Carleton County, wearing a hand-woven tweed suit that she wove herself and made in her Home Economics Classes. The sweater is hand-knit from New Brunswick wool.

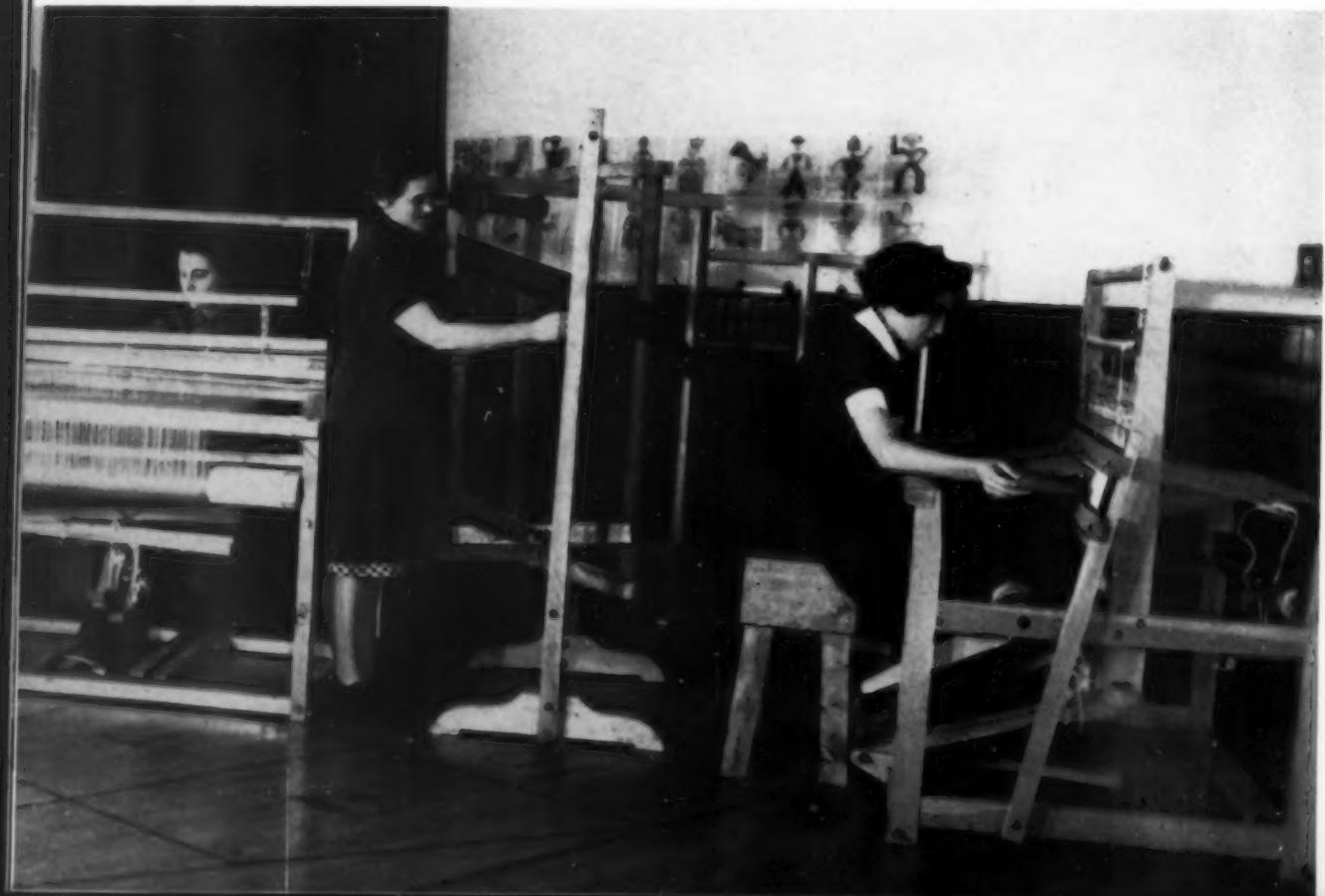
Right:—Miss Georgette Albert of Caraquet made this top-coat of tweed in herringbone design. The material was hand-woven and tailored at a Youth Training Class held in Caraquet.





Wool drying. Charlotte County Cottage Craft, St. Andrews.

Girls at looms weaving New Brunswick tweeds. One young lady is making a warp for the next suit length to be woven.





Madame Blanchard in her workshop at Caraquet.

Blanket loom. Charlotte County Cottage Craft, St. Andrews.



body; and classes have always been open to the people of the community. Recently an attempt has been made to assist the farm women of Westmorland County in rug making, the cottage craft that is most practised in New Brunswick and most in need of being rescued from the atrocities of stamped patterns and drug-store dyes.

A considerable part of the work produced by the students and under their direction is marketed by the Mount Allison Handicrafts Guild, a branch of the Canadian Handicrafts Guild, which was organized to help the students financially. It is of interest to note that the handicraft movement at Mount Allison is the only major craft development in the province which is not basically rural.

The first rural handicraft effort among the English speaking people of the province was inspired and initiated by Miss Helen Mowat of St. Andrews, Charlotte County. As an art student in New York, Miss Mowat's talents assured her future success in the great city, but when home responsibilities brought her back to her native province, though the career she had planned for herself had to be sacrificed, she became the means of helping hundreds of other women to the joys of creative work and economic independence.

Returning home, she was impressed afresh with the great natural beauties of the rugged Fundy Coast with its rocky cliffs, rolling ridges, quaint hill-side farms and glorious sunsets. This natural beauty, she concluded, was the greatest asset Charlotte County people possessed. How could it be turned to further account in the enrichment of their lives? All around her she saw lonely women without sufficient creative interests and without money to spend. She went among them and discovered that they hooked cheerful rugs, did fine embroidery, and cherished the beautiful bits of weaving handed down in their families from past generations.

She determined to venture into a work which would make use of her own talents and at the same time be a public service. With a stock in trade of three of the best hooked rugs available, she opened a shop in a small front room of her farm home. Soon hand-looms and spinning-wheels were brought down from many attics and the women of Charlotte set to work under Miss Mowat's direction to revive the almost forgotten fireside arts of spinning, dyeing and weaving.

That was more than twenty-five years ago. Now Miss Mowat's *Charlotte County Cottage Craft* averages a production of some 6,000 yards of tweed and homespun each year in addition to hundreds of artistic hooked rugs, soft, beautiful hand-woven blankets, embroidered hand-bags and dolls, dressed in the homespun and red flannel of the New Brunswick pioneers, so distinctive and original that they are the delight of collectors everywhere. There is also a small pottery where souvenirs decorated with designs typically local in inspiration are made from native clay for the tourist trade. Miss Mowat's whole idea is to make only articles which are characteristic of the country. Her workers never use stamped patterns and they have learned to invent designs suggested by the natural beauty of their own home surroundings. "We have," she says, "revived to some extent our traditional industries and use chiefly simple materials that we can make ourselves or buy at a country store, and thus try to tell the story of the farm life of the Maritime Provinces in our own way."

Both the dyeing and the fulling processes in the making of homespuns are carefully supervised. Homemade vegetable dyes are responsible for the soft, harmonious and distinctive colours of the Charlotte County tweeds, and the meticulous milling process which shrinks the material from thirty-eight inches to thirty inches in width is what makes these homespuns so soft to the touch and yet so firm.

The work, so long carried on by Miss Mowat, Mount Allison University and Madame Blanchard, helped to prepare the way for the recent widespread revival of handicrafts sponsored by the New Brunswick Department of Education. In 1937 this Department inaugurated a programme of extension service and adult education under the Dominion-Provincial Youth Training Plan. The course decided upon for the young women of rural New Brunswick consisted of a handicraft training in weaving, clothing and related arts including art education in the theory of design and colour.

This programme, as undertaken by the Department of Education, is not primarily a commercial venture. Its first objective is to restore the craft of weaving to the people for their own use and pleasure so that they may make and wear better clothing than they could afford to buy, and

Physical education and community recreation form an important part of all Youth Training work. Here are young people enjoying a folk dance "Weggis". From the Fashion Show programme held in connection with the School of Community Leadership.



For sports-wear
New Brunswick
tweeds are ideal.
These youthful golfers
are wearing
hand-woven tweeds
and hand-knit
sweaters. Each entire
outfit cost \$2.50.

From the "Deck Scene" of the Youth Training Fashion Show held at Fredericton, March, 1939. Hand-woven steamer rugs in plaids of interesting designs and colours. The models are wearing travel tweeds — hand-woven and tailored by themselves.





Interior of The Trading Post at Andover.

also make beautiful materials with which to furnish their homes. After a family's own needs are met, then weaving for commercial outlets may be undertaken. The Department started its venture by training a number of selected leaders. These young people were instructed in community leadership as well as in handicrafts with the idea that they should go out into the rural districts and inspire people in every locality with a vision of the rich possibilities of country life in New Brunswick when all the resources of the farm are fully realized, and home is made both comfortable and beautiful through the practice of rural arts and crafts.

It is now exactly two years since this province-wide programme of handicraft education was begun, and in that time marvellous things have been accomplished.

Sixty-two courses, of four weeks' duration, each of which included weaving, art appreciation, food study, physical and health education and the formation of study clubs to study local social and economic problems, have been held in sixty-two different communities. Follow-up courses lasting two weeks have already been held in approximately one-quarter of these places. In all, about 1,500 unemployed young women have received training and of this number 604 have specialized in weaving. One young woman who took the course during the past summer wove forty-eight yards of material in the following three months. People all over the province have been inspired to make their own wearing apparel. Recently an entire class of fifty young ladies was graduated from the Carleton County Vocational School in Woodstock, each one wearing a charming costume hand-woven and hand-made in the school. This was the first occasion in 163 years when a class dressed in homespun was graduated within the British Empire.

The townspeople of the province were made more aware of the rural handicraft movement when in the spring of 1939 fifty graduates of the Youth Training Courses put on a gay and colourful stage production



Pottery modelled by Erica Deichmann. Homespun also by Erica Deichmann.



Kjeld and Erica Deichmann at work at The Dykelands Pottery, Moss Glen.

which played to capacity audiences in Saint John, Moncton and Fredericton. In the course of eight clever tableaux the young people graphically pictured the thrilling story of their accomplishments, and as they modelled the smart coats, suits and dresses woven by themselves from native wools, it was apparent that no more attractive clothing is produced anywhere than that which can be made in New Brunswick.

Home weaving has opened the way for another local industry, the making of hand-loom. As a part of their carpentry course in a Youth Training Project, thirty-three boys were taught to build and repair looms, and through these young men the ever-increasing demand for more looms is being met. Groups of young men are also being trained in the carpentry classes to design and make furniture from New Brunswick birch and maple. Naturally the descendants of the ships' carpenters who built such world-famous clippers as the *Marco Polo* have the talent to excel in modern wood crafts.

In addition to the Youth Training Classes sponsored by the Department of Education a few similar courses in handicrafts have been given under the auspices

of the Department of Agriculture through its Women's Institutes. For some years, too, the Institutes have been offering short courses in such household arts as sewing, knitting, crocheting, needlepoint, quilting, rug making and weaving; and ever since their organization in 1911, the Institutes have been active in keeping alive an appreciation for all home arts.

Many convent schools are taking an enthusiastic part in the present handicraft movement. Among the first to teach weaving in their school were the Sisters of the Congrégation de Notre Dame at St. Louis, Kent County, where some fine woollen and linen materials are being produced. In Caraquet, this same Order also teaches weaving in their convent and here Madame Blanchard has given all possible assistance. The Academy of Our



Mount Allison Handicrafts Guild Exhibit, Mount Allison University, Sackville.



Lady of the Sacred Heart at St. Joseph, Westmorland County, has an especially active crafts department with thirty students enrolled this term, six of whom are resident pupils and the rest, girls and women of the community. The Academy of Our Lady of the Sacred Heart at Buctouche and the Tracadie Convent also give instruction in spinning and weaving. And at St. André, a few miles from Grand Falls in the north-west of the province, les Soeurs de l'Assomption offer free instruction in weaving to their pupils and also to the women of the village. The six convent schools mentioned above are all staffed by French-speaking Sisters and their work is mainly with young women of French descent. At St. Mary's Convent in Newcastle, English-speaking Sisters do much beautiful work and give weaving lessons to the women of the community.

At Indian Point, the Indian reservation three miles south of Woodstock, the Sisters of Charity from the Woodstock Convent are teaching weaving to the

Left:—An ancient craft revived. Indian woman in native costume making baskets. Tobique River Indian Reservation, Maliseet.

Below:—Youth Training Leadership Course included art and design in its programme. This picture shows the art class at work.



Indian women and girls. This same Order also teaches handicrafts, including weaving, to the Indians of the Tobique River district on the reservation at Maliseet. The Sisters recently collaborated with the Department of Education in a Youth Training Course for the Indian girls in this area, and as a result the boys on the Maliseet Indian baseball team are all wearing suits of hand-woven material.

It is gratifying to find our first craftsmen, the Indians, playing a part in the general renewal of interest in handicrafts. They are receiving much encouragement and help from Florence Porter Shay of Andover. At her unique and charming combination of gift shop and work shop, *The Trading Post*, the Indians may be seen at work, on the terrace fashioning their baskets of ash and choke-cherry or of fragrant sweet hay. Besides basketry, the Indians also practise other crafts including pottery, iron work, the carving of salad bowls from native butternut wood and the making of moccasins. Much credit for this effort to restore and develop Indian art is also due to R. Lee MacCut-

Right:—Kjeld Deichmann at the potter's wheel, Moss Glen.

Below:—The New Brunswick Handicrafts Exhibit, the National Sportsmen's Show, Boston, 1939. Madame Blanchard at the loom.



cheon, Indian Agent at Fredericton, who helps the Indians under his direction to make economic use of the artistic abilities inherited from their ancestors, by marketing their work.

The current quickening of general interest in the arts and crafts has resulted in the organization during the 1930's of Societies of Art in Saint John, Newcastle, St. Stephen, Sackville and Moncton. These associations sponsor art lectures and exhibitions, and the Moncton Society of Art, in collaboration with the Extension Department of the Mount Allison Art School of Sackville, also offers classes in leather tooling, wood-carving and pottery. The clay used in these pottery classes is taken from the banks of the nearby Petitcodiac River.

It is to the fortunate circumstance that New Brunswick clay is excellent for the making of pottery that the province owes its most original handicraft project—the Dykelands Pottery at Moss Glen on the banks of the lovely Kennebecasis River. Here the young artists, Kjeld and Erica Deichmann live and work and model their beautiful pottery. Thrown on the wheel, the wet clay takes shape as the wheel is turned. In this way every piece has its own originality and character. The colours, too, are carefully blended for each individual glazing. "The glazes are our pets," Mrs. Deichmann explains; "We talk of them as one does of one's children — wondering if this or that will improve health and looks—wondering if one is using the right methods in coaxing such and such qualities to the surface. Naturally these little glaze off-springs are also given names. There is 'Autumn River Blue' and 'Glen Green' and 'Mountain Snow'."

Mrs. Deichmann also carefully chooses descriptive names for the exquisite heads she models. "Madonna Tourquoise" so delighted a well-known New England artist that he purchased this beautiful piece on sight when it was displayed in a New Brunswick Handicraft Exhibit at the National Sportsmen's Show held in Boston last year; while "Sophisticated Sophia" was admired by thousands of art lovers who visited the New Brunswick Booth in the Canadian Pavilion at the New York World's Fair.

Artists from all over the continent, quick to recognize exceptional work, are finding their way to the little studio in Moss Glen. Thousands of appreciative tourists, too, are discovering *The Dykelands*

which bids fair to make this province as familiar to the amateurs of art as it is to salmon anglers and sportsmen.

The many manifestations of the creative impulse everywhere apparent in the province have been further stimulated by the museums, which in addition to displaying the natural resources of the country, are also showing the traditional arts and crafts of the Indians and Eskimos and of the early settlers, both French and English. The New Brunswick Museum at Saint John, built in 1934 to commemorate the coming of the Loyalists, contains the material assembled by Dr. A. Gesner, the Natural History Society, the Historical Society and the John Clarence Webster Collection of Canadiana; while a Department devoted to the arts and industries of other lands provides a background for the achievements of the native craftsman. In the Fort Beauséjour Museum, established at Chignecto in 1936, local history is happily blended with the products of nature and the labour of man. Browsing about here, the observant craftsman senses that no elaborate mechanism is necessary to fashion a work of art — a sense of form and colour and a pair of skilful hands are the essentials — and these may be found in the humblest environment.

It was truly said by Mrs. James Peck, founder of the Canadian Handicrafts Guild, that when the arts and crafts of a country gain recognition, that country takes a new place in the respect and interest of the world. Already New Brunswick is getting many more visitors because of the widespread revival and artistic development of its crafts. And whatever encourages the tourist industry in the province is of vital economic importance. Indeed, it would be a great mistake to suppose that the present return to the practice of the old arts is in any way a backward or economically unsound step. No province in Canada is better adapted by climate and natural conditions for the successful raising of sheep. But wool in its natural state sold for as little as fifteen cents a pound during the past year. Converted into a yard of tweed, however, this same wool had a market value of \$1.80!

Important as it is to make a better living, it is equally valuable to get more joy out of life and this the lowliest craftsman is enabled to do. "The hand of the diligent maketh rich"—rich in both the material things and in the impalpable wealth of the mind and spirit.

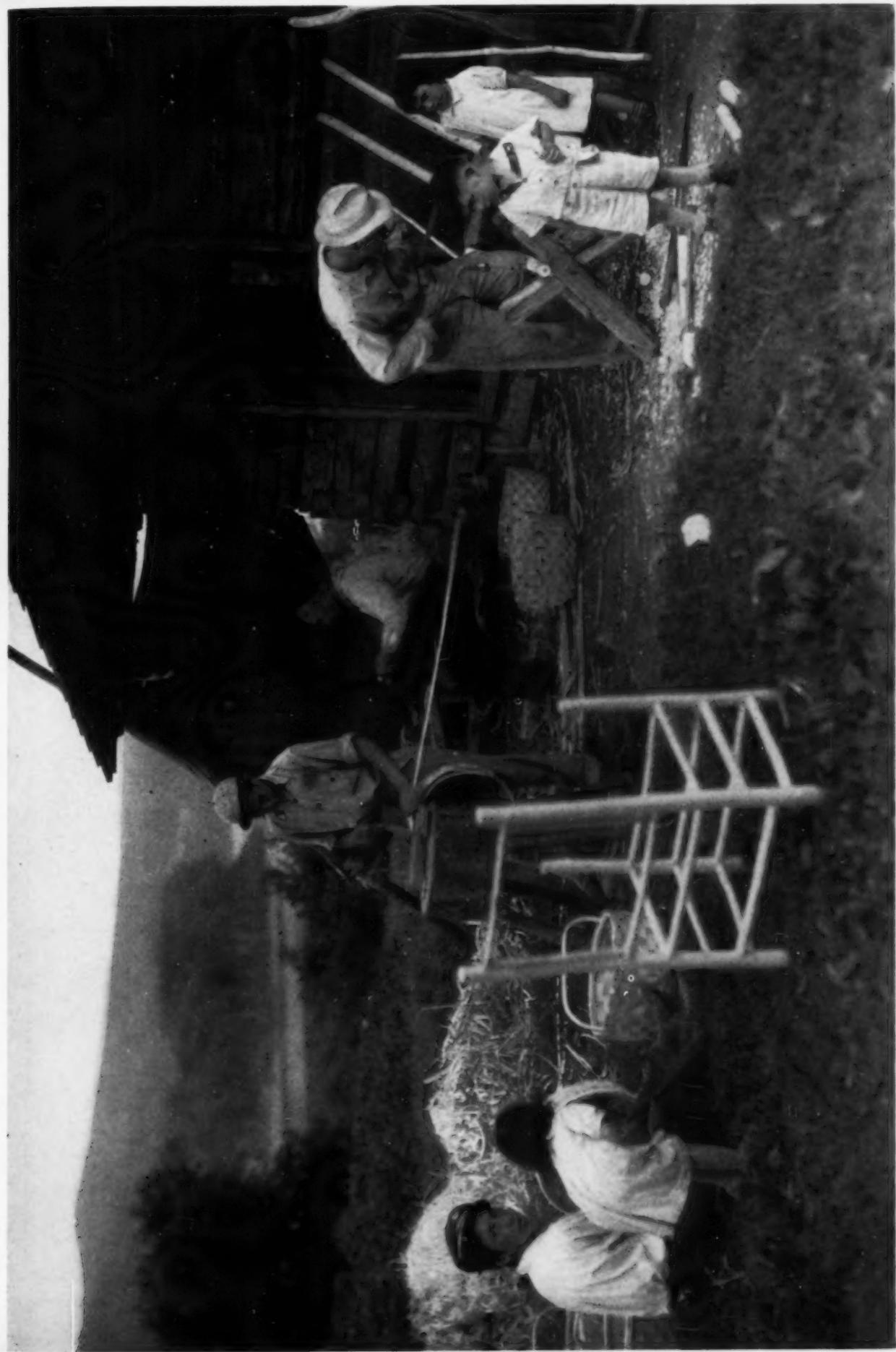


Kjeld and Erica Deichmann, Moss Glen.

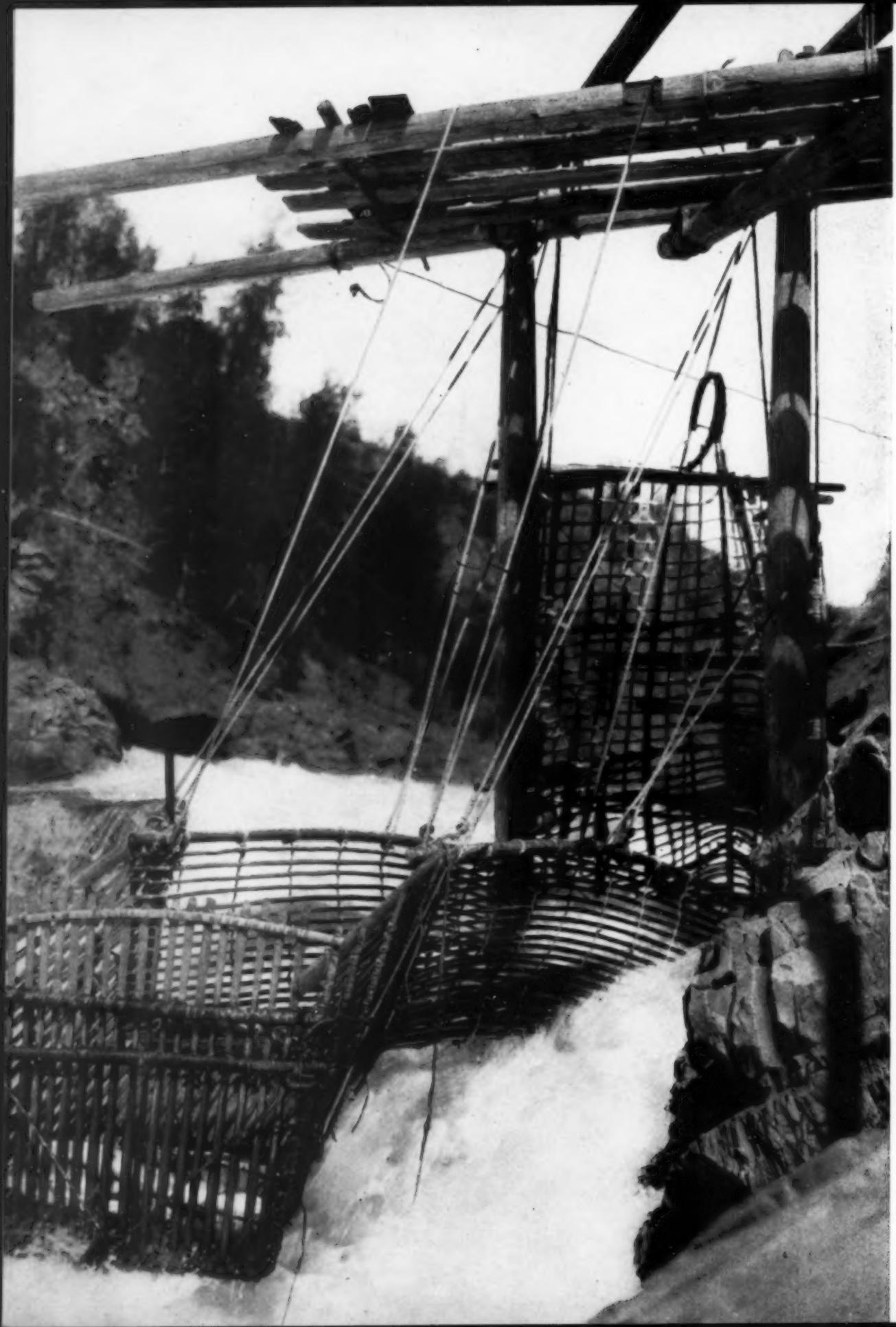


Indian handicrafts, Tobique River Indian Reservation, Maliseet.

Indian handicrafts, Tobique River Indian Reservation, Maliseet.



Busy hands at Maliseet, Tobique River Indian Reservation.



THE NORTH PACIFIC COAST ITS HUMAN MOSAIC

by MARIUS BARBEAU

NOWHERE else in America is human geography more complex and peculiar than on the North Pacific Coast. Its mosaic is set on a picturesque background of mountains, glaciers, islands, fiords, channels, narrows, bays, and estuaries, or along adjacent rivers, which through the ages have cut their bed deep into the rock, from the high plateaux inside the western ranges out to the open sea.

The largest islands, out of a multitude, are Vancouver, Queen Charlotte and Prince of Wales; and the main rivers, north of the Fraser, are the Skeena, the Nass and the Stikine. These rivers, flowing west, have their source on the same plateau in the northern Rockies as the Athabaska, the Peace, the Liard and the Yukon, flowing east or north-east to the Mackenzie or north-west towards Bering Strait. They—the first named—link together the North and the South; that is, they issue from glaciers and snowy peaks, then travel on their devious course across a high grassy, swampy or barren table-land, into gorges and canyons where the forest thickens and game and fish abound, down to an ocean where a balmy stream from the South Seas brings forth a vegetation the luxuriance of which is reminiscent of the tropics. Indeed, the ocean currents, at times, beach on exposed shores of the North-west Coast unknown trees that have drifted many years from Polynesian islands, and vice versa, or wrecked junks (sometimes with survivors aboard), from Asiatic parts, or again, green or amber glass floats from Nippon fish nets caught in storms, torn loose, and carried eastward by the Japanese current. The heavy rains pouring a good part of the year along the coast from Vancouver north to Yakutat, are due, it is claimed, to the encounter between moisture-laden sea breezes and the glaciers of the Rockies; the northernmost among the glaciers extending a thousand miles from the Nass River to the Arctic Circle.

It is no wonder then that the population along this capricious coast facing Asia and

the South Seas should, even in prehistoric times, have been varied and exotic, and that a mixture of many races, within the last few generations, should have added to its puzzling diversity.

An observer journeying from Seattle north to Juneau and dropping in at the main coast towns and villages (Alert Bay, Bella Coola, Ocean Falls, Prince Rupert, Ketchikan, Wrangell, Skagway and Sitka), will meet representatives of almost every European nation; he will note, among the white fisher-folk, a heavy strain of Scandinavian blood, as at Dutch Cove opposite Prince Rupert; and, in places, he will come upon Norwegian clusters, as at Bella Coola, up a fiord, or at Usk, on the Skeena. Elsewhere, he will encounter Swedes and Finns (the last can be singled out, particularly in Alaska, by their pallid blond hair); these newcomers have displaced not a few of the Indians on their trap lines. To the north of the Canadian border the former Russian occupants (until 1866) have left their stamp on the map in the form of geographic names and also in many survivals in the culture of the people. Odd groups of Scotchmen and French Canadians appear here and there; for instance, some big-game hunters, guides and "packers" at Hazelton, up the Skeena, are Scottish—Byrne, Beaton . . . their predecessor was the well-known "old Catelina", a Spanish-Mexican pack-train owner, who for many years drove his mules from California along the gold trail to the Yukon; in Alaska, the Lemieux family issues from a pioneer carpenter at Wrangell who built many houses for the local settlers; and Juneau owes its name and foundation to a prosperous gold miner of that name. Deep in the canyon of the Fraser at Lytton, in the south and interior, one comes upon an Italian settlement going back to the days of C.P.R. construction in the 1880's, and delightful spaghetti bolognese can always be had at the Italian hotel. Shetlanders own cattle ranches up the Fraser, in the dry sage-brush hills near

Left:—A sockeye salmon trap in the Hagwelget Canyon, near Hazelton.



Ashcroft and Spences Bridge. And the English are numerous enough, particularly in Vancouver and Victoria, to confer upon their habitat an architecture and a taste for garden decoration which are typical of their own tradition.

If the predominant element on the whole Pacific Coast now is of European extraction, another intrusive people is none the less quite obvious everywhere; that is, the Oriental: the Chinese and the Japanese.

Much of the lowlands in the estuary of the Fraser around Vancouver are in the hands of the Chinese and the Japanese, who have transformed them into endless gardens and orchards, and who, in consequence, control the town markets, as no other can compete with them for their skill, frugality and cheap labour conditions. Lulu Island, in particular, is a beehive of oriental market-garden industry; and the rows of unpainted wooden shacks on stilts occupied by serf-like gardeners, when seen in the moonlight along the water's edge, carry one's imagination far away to the low reaches of the Ganges across the Pacific. Pender Street in Vancouver is Shanghai-like, because of its swarms of Chinese of both sexes and all ages with high-pitched voices and bright volubility, its shops with exotic goods and foods, its window-trimmings and sign-boards, its restaurants where chop-sticks are in use and bird's-nest soup is served, its bazaars, and its clubs where native gongs, drums and songs are familiar and the Dragon Dance is performed in front of an imported carved altar and a large squatting Buddha. The Vancouver Chinatown, indeed, stands next in size to that of San Francisco. In the winter it is swollen by the thousands of idle salmon-cannery workers who are hired yearly by the cannery managers and, who, early in the spring and summer, proceed north along the coast under native bosses responsible for their discipline; they are cheap and efficient hands for work inside the canneries, and also for domestic service.

The Chinese were first drawn into this coast province by placer gold mining from

(1) An old Haida totem pole, almost lost in the forest at Kyusta, opposite Langara or North Island.

(2) Small black argillite poles, carved in the past forty years by Isaac Chapman (or Ben Bennett), a crippled Haida carver of Massett. (Now in the Cunningham Collection at the Municipal Museum of Prince Rupert).

(3) Small wood-carvings presumably of the Nass River. The old man is supposed to be scolding his wife, who is crying. (In the Newcombe private collection, at Victoria, B.C.).

THE NORTH PACIFIC COAST — ITS HUMAN MOSAIC

the earliest gold-stampede days—1859 on the Fraser and 1860-1872 in the Omenica. Not a few of their "old-timers" still wash the placer gravel in the Dog-Creek and Barkerville districts, or keep restaurants in the remotest parts along the Caribou Road or the old "Poor Man's Trail" from Ashcroft to the Yukon. The Chinese were the first to be really interested in agriculture and its corollary, irrigation, in the dry interior. Most of the productive lands in the Williams Lake, Alkali Lake and Chilkotin country were first irrigated and brought under control by these pioneers; and their canals and sluices still serve large alfalfa farms in the valleys or on the plateaux, which are a green wonder amid brownish sage-brush expanses. After a period of occupancy these early oriental farmers sold their holdings and, with the proceeds, shifted to other parts.

The presence of the Japanese is far less obvious on the whole, except at such places as Wrangell, Alaska, where they have a foothold to the exclusion of the Chinese, even in the restaurant business, and have taken Indian wives. They are born seamen and salmon fishers—along with the Norwegians they are considered the best fishermen—and have emigrated to this coast more recently than the Chinese and in smaller numbers. If they are self-effacing it is not because of diffidence, but of pride and aloofness; they look down upon the Chinese as mere coolies; and they are said to resent the white man's advantages and superiority. They own their own craft and, in their counsels and activities, usually keep closer to their homeland than do the happy-go-lucky Chinese, who seldom have the means to revisit their birthplace or to have their ashes after death sent over to the family mound for burial.

The Canadians, Americans and Orientals on the North Pacific Coast are newcomers; they took over the native preserves of the Indians, whose population and holdings, in the past hundred years, were vastly reduced. The first white men to explore and map the coast at its northern end were the Russians. The story of their incursions began as early as 1648 at the strait separating Asia from our continent; in 1711, the Russians already had a name for Northwest America, that is, Bolshaya Zemlya (The Great Land). It was with Bering and Chirikov, in 1741, that exploration on the east side of the strait began in earnest. As a result, and much later, the Russian-

American Company was organized, and a Russian settlement was founded, in 1796, in the Bay of Yakutat,¹ at Sitka, in 1799, and a Russian fort was built, in 1812, near San Francisco Bay. And finally, in 1867, Russia sold Alaska to the United States.

The next to appear on the Northwest Coast were the Spaniards, and the map still retains traces of their penetration far to the north, among them: Juan de Fuca Strait, Estevan Point, Esperanza Inlet, Laredo Sound, Caamaño Sound, Juan Perez Sound, Langara Island, Cape Chacon (the last as far north as Alaska). The Spaniards, indeed, were already claiming as their own the whole coast as far as the northern zone occupied by the Russians, when, in the trail of Captain Cook in 1778, the British and the French circumnavigators in their turn entered the new domain, and the British managed to secure a good share, in 1792, as a result of the negotiations at Nootka, until then a Spanish port, between Captain Vancouver and Senior Quadra. Disputes between the Russians and the British were later (1840) settled between Baron Wrangell and Sir George Simpson, and Alaskan frontiers were fixed tentatively between them. The Hudson's Bay Company at one time virtually controlled the whole coast strip from the mouth of the Stikine down to the mouth of the Columbia River.



¹ Pacific Russian Scientific Investigation, 1926, Pp 8 and 161.

The Indians, from prehistoric times until after 1880, occupied the whole coast; they were fairly numerous, and they belonged to various races. Their usefulness in tapping the resources of their country was the reason why the Russians, the Spaniards and the British vied with each other for the booty of the fur business. Independent and numerous sea traders—mainly British and Americans—competed for many years in an activity that tended to confine itself to the Pacific: the pelts being taken in large quantities to China, within easy sailing distance, where the market was good and the returns most gratifying.

Under the impetus of the early coast trade and its benefits, the Indians trained all their efforts towards mustering more

furs, particularly the sea-otter, and threw themselves open to foreign influences that were soon to change their native ways of life.

The transformation was wholesale, for these Indians were not really endowed with a sense of self-satisfaction and conservatism. The Spanish explorer Caamano, as early as 1792, wrote of "the continual intercourse now taking place between them and the different nationalities who come to trade for sea-otter skins—of which there is a great quantity..."¹ And a Haida chief of northern Queen Charlotte Island was described as wearing a "distinguished cloak.... breeches of flesh coloured silk ornamented with small gold stamped flowers, and on his head a high hat." Cania's (another Haida chief) clothing, "all of sky-blue cloth, consisted of two loose frock coats one over the other, ornamented with Chinese cash, each one strung on a piece of sail-making twine with a large light-blue glass bead the size of a hazel nut.... He had on a frilled shirt, and wore a pair of unlike silver buckles" (p. 219).

In this the Haida chiefs were merely typical, which made Marchand, the French circumnavigator, state, in 1790, "It is not known what was, previous to their intercourse with the Europeans, the primitive dress, the peculiar costume of these islanders; the English who had a communication with them before we knew them, have not thought fit to give us a description of it: we see only that these Americans have substituted for the fur cloaks... with which, no doubt, they formerly covered themselves, the jackets, great coats, trousers, and other garments in use in our countries; some even wear a hat, stockings, and shoes; and those who were clothed completely in the European fashion would not appear in the midst of our cities, either as savages, or even foreigners. As they have a spirit of imitation..., it will not be long before they improve among them the art of rigging and working their little vessels"—which eventually happened; the coast Indians for many years have built their own fishing craft and gas boats, wherein they excel. In a particular cove, Marchand added, "what was the surprise of the French (on board), when they saw all these Americans come back dressed in the

¹*The Journal of Don Jacinto Caamano*, translated by Captain Harold Grenfell. Reprinted from the British Columbia Historical Quarterly, July and October, 1938, p 208.

A little girl of mixed Bella Coola and Chilkotin extractions, with the Mongolian fold (the interior line of the eye turned down). Photo by Harlan I. Smith.



A young woman of the Bella Coola tribe, holding a small copper shield and wearing Haida bracelets of gold and silver.

Photo by Harlan I. Smith.

English fashion: cloth jacket, petticoat trousers, round hat; they might have been taken for Thames watermen...

Years before 1880, the coast natives were receiving from foreign lands, in return for their services in the fur trade, ample supplies of all sorts, even luxuries. As they expressed their preferences, the traders did not fail to gratify them. Dixon (1790-1792)¹, for instance, wrote: "One of the chiefs who came to trade with us, happening one day to cast his eyes on a piece of Sandwich Island cloth, which hung up in the shrouds to dry, became very importunate to have it given him. The man to whom the cloth belonged parted with it very willingly, and the Indian was perfectly overjoyed with his present....

The blood of the natives, as a result of the trade, slowly became adulterated, through promiscuous relations with seamen whose license often was unrestrained. Not a few of the sailors deserted their employers and settled among the tribes, and these included Sandwich Islanders or Kanakas who formed part of the crews on the sailing ships. This explains the presence among the present-day Coast Indians of dark-haired individuals with decided Polynesian, or at times, negroid features; or of red-haired Indians, in particular, among the Kaigani Haidas of south-western Alaska, whose ancestry is locally attributed to a Scottish forefather. Not a few native families, from Vancouver north to the Stikine, claim a Kanaka or a Sandwich Island ancestor; for example, a leading Squamish family up Burrard Inlet. (In the new town of Vancouver, there was a "Kanaka Road where the Kanakas lived", according to Major Matthews, the City Archivist; and behind Fort Victoria, established in 1843 by the Hudson's Bay Company, stood a Kanaka enclosure). The Kamano family among the Kwakiutl of Alert Bay is said to be of similar extraction. The noted totem pole carver, Oyai, of the Nass River, was also partly of Kanaka extraction. And the first two discoverers of placer gold at the mouth of the Stikine (on the Tlingit stamping grounds of Wrangell) are reported to have been Kanakas. The Haidas still have many tales to tell about Hawaii and its islanders, for they closely associated with them as sailors and deep-sea fishermen on the sailing ships which trailed the sea-



otter, and later the fur-seal, or the whale, in their migrations around the Pacific as far as California, then at times to South America and the South Seas. The Polynesians and the Haidas were preferred to others for this work because of their inborn seamanship. If many South Sea islanders mingled with the North Pacific Coast natives, it is probable that Haidas, in the course of long cruises, were likewise left behind in the equatorial seas. It is even remembered, at Massett on the Queen Charlotte Island, that the last boat-load of Haidas never came back.

So well informed were the natives of the resources of remote lands that they became steady importers of such things as abalone shells, with which they inlaid their wood-carvings in the manner of the Polynesians.

¹A Voyage Round the World. . . in 1785, 1786 1787.



Thus, Caamano reports in 1792¹, "The Indians wanted to exchange them (the furs) for clothing, or shells, but they desired to have them of as green a colour as those that some wore in great numbers hanging at their ears. We were surprised to see that several had those of a sort that is found only at Monterey, and even were surprised when they told us that we ought to arrange that in Spain the meat be not extracted by heating the shells, as this process damaged the enamel, but that it should be done with a knife." The Haidas themselves, when engaged in long-range cruises in the Pacific, managed to procure abalone shells which have remained valuable among them to the present day.

If the Indians from the first coveted imported articles and secured them in large quantities, it would be a mistake to presume that all the native crafts and customs in consequence had come to a standstill or had disappeared. Some of them, like the making of stone axes, adzes and tools, indeed died out, to be replaced by imported metal tools. But other crafts, with the help of better tools, took a new turn and developed to an incredible degree of perfection, like wood-carving in the decoration of houses or the making of masks, head-dresses, settees, rattles and ceremonial objects of all kinds.

House poles and burial posts, small, crude and few in number at first, steadily became more numerous and imposing in stature along the coast, until, at the height of native prosperity after 1840, they grew into rows of imposing totem poles, some of them 50 to 80 feet high, among the Haidas, the Tsimshians and the southern Tlingits.

Totem poles and wood-carvings, for house and personal decoration, were an outgrowth of modern progress and of social ambitions among the Indians as a result of the returns from the fur trade. This progress, slow at first, was accentuated after the Hudson's Bay Company had established its northern trading posts at the Nass and at Port Simpson, in 1831 and 1833, and in 1843, at Victoria. The Tlingits of Alaska likewise benefited by their association with the Slavs. Thus copper and silversmithing among them, not to mention iron and steel, issued from similar crafts practised at Sitka and elsewhere by

¹Caamano, p. 218.

Top Left:—John Larahnitz of Gitwanga, on the mid-Skeena, wearing the Small-Tlingit-Slave mask and costume.

Left:—The Echo mask worn by Timothy of the Bella Coola tribe. Photo by Harlan I. Smith.

the Russians; and these new crafts later spread to the Haidas and their neighbours to the south.

The influence of mixed heredity and cultural influx cannot be easily exaggerated, as these coast natives yielded themselves unreservedly to the passion for novelty, wealth, social prestige, and creative symbolism or heraldry.

The urgent demand for pelts created among the rival clans the need for extensive hunting-grounds which could not have existed before, at least not to the same extent. It fostered this need to the point of making hunting-grounds a vital necessity and their frontiers inviolate.

Similarly the social organization crystallized into what is now called totemic, with phratries—the Raven, the Wolf, the Eagle—and numerous clans differentiated by painted emblems on house fronts and totem poles. In the past hundred years alone this progress in symbolic totemism was marked; from centres such as Wrangell and Cape Fox in Alaska, Angidae on the lower Nass, and from a few Haida towns; within these towns, from the leading families to the lower; and this, in all directions to other tribes of the same or of different stock.

The growth of this peculiar social and of its corollary the 'potlatch' was still in progress among the Kwakiutl of north Vancouver Island as late as 1895, when the first totem poles were erected there; and even later among outlying tribes of the interior. Some of the coast Tsimsyans, in the very centre of totemic organization, still remember a time when they were non-exogamic (that is, they could marry within the clan) and knew of no totemic emblem. The well-known Eagle phratry and crest of the Tlingits and other nations seem to be a mere imitation of the Russian Imperial crest, which, under the form of the double-headed Eagle, was the old trade badge of the Russian-American Company.

Many of the beautiful carvings, textiles and baskets, now treasured by museums and collectors, were not made by the native craftsmen for their own use, but for sale to the white people. Thus, as early as 1825, the Haidas made black argillite carvings for the seamen and fur traders calling at their coast towns. These miniature carv-

Top Right:—Sun-Beams, a Gitksan Indian, with her carved head-dress, a Chilkat blanket, and a carved rattle.

Right:—Menaesk, the Eagle head-chief of the upper Nass River, wearing one of his carved head-dresses.





Top left:—Part of the Eagle-Halibut totem pole of Gitiks on the lower Nass River, near the Alaskan border.

Above: — A Haida-Kaigani pole of Prince of Wales Island, now at Ketchikan, representing three Russian priests in church garments, the topmost pointing upwards to Heaven; a Cherub, and two American eagles. Courtesy of Schallenger's Photo Shop, Ketchikan, Alaska.

Left:—Part of Neeskinwaeth totem, of Angidae on the Nass, representing Bear-Mother and her half-human and animal children. (Now in the Trocadero Museum, Paris).



Above:—A black argillite dish carved in the 1880's by Charles Edenshaw, of Massett, Queen Charlotte Island. The figures represent the salmon with its human-like spirit inside. The dish-form originally was derived from a Chinese model. (Now in Mr. Axel Rasmussen's private collection, at Wrangell, Alaska).

Right:—A Wolf head-dress, carved by a Nass River Indian and decorated with abalone pearl. (National Museum of Canada).



Above:—The house of old Clelamen, on the coast of British Columbia. A white sailor is represented by a wood-carving over the door.

Photo by Harlan I. Smith.





Peter John, a Gitksan Indian of Hazelton, hooking a salmon at his fishing station in the Hagwelget Canyon.

Daniel Wigaih (Big-Wings), a Gitksan hunter of the upper Skeena, surrounded by beaver, mink, marten, wolverine, ermine and bear skins.

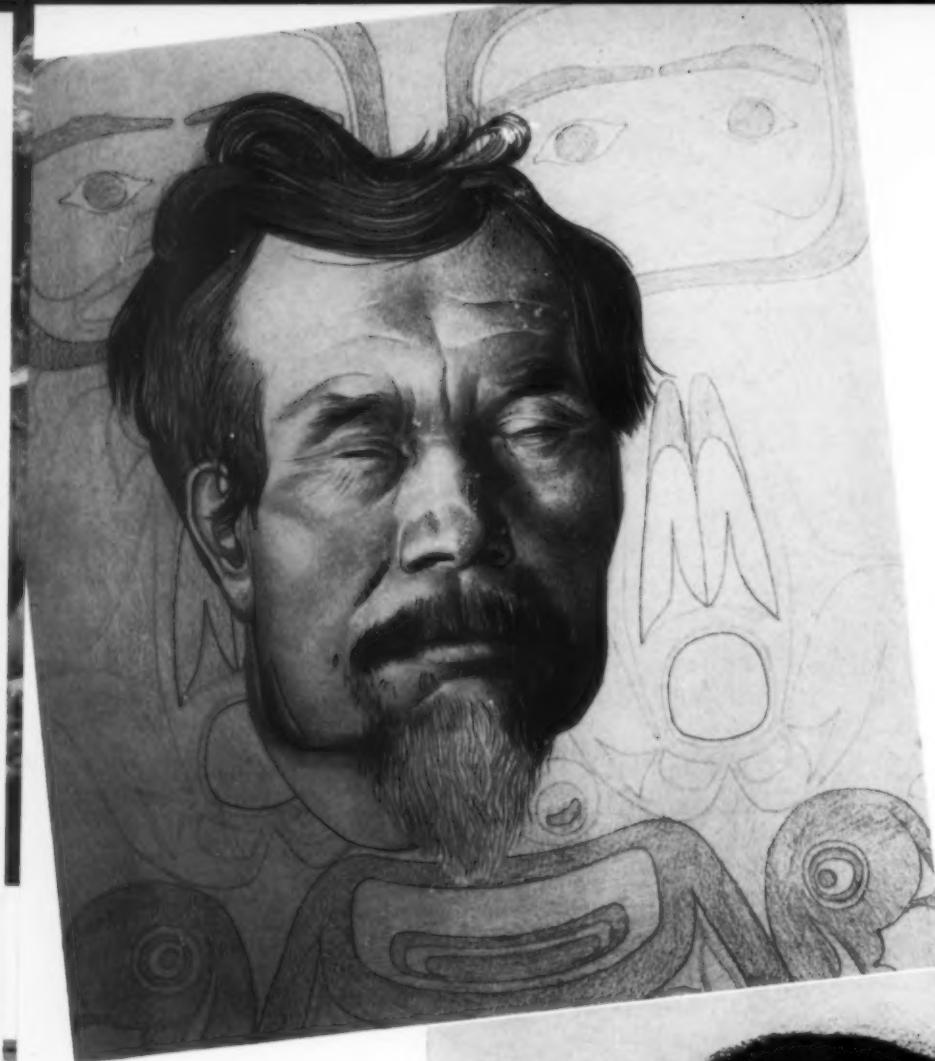




Salmon fishing in the estuary of the Skeena River.

Port Essington, the oldest trading and cannery town in the estuary of the Skeena River.





Big-Thighs, a chief of the Gitksan tribe of the Gitwinkul, on a lake between the Skeena and the Nass Rivers. (From a portrait by Langdon Kihn).

A Gitksan girl. (From a drawing by Edwin H. Holgate).



THE NORTH PACIFIC COAST — ITS HUMAN MOSAIC

ings, which later became remarkable, never were of any local utility, yet they helped in the stylization of animal figures which, after 1850, appeared in large numbers on the totem poles.

Chilkat blankets as chiefly garments seem to have originated among the Tsimlysans of the Nass River; yet they are known under the name of a northern Tlingit tribe because this tribe, the Chilkat, somehow began early to commercialize them; that is, they "cashed in" on them (as we were told) by standardizing their blankets and selling them to the chiefs along the coast and also to the white seamen.

The silver bracelets and broaches which, after the 1870's, became attractive articles of native craft and adornment, seem to have originated among the Tlingits at Sitka, who were the first known to have made them. If the natives preferred to have gold and silver coins transformed into bracelets engraved with their own crests for safe-keeping, there is no doubt that many of these ornaments were made for current trading. The earliest record we find of it is in an article published by *Harper's Weekly*, Sept. 8, 1888, in part as follows:

"You will see women in dirt and rags or blankets wearing gold and silver ornaments made by their own people, and most excellently engraved. Sitka Jack and his wife Susie are famous silversmiths, who take your dollars and half-dollars and transform them into bracelets of varied shapes, adorned with Indian conceptions of whales, bears, eagles, and such other animals or fish as belong to their history and religion. Jack made me a pair of bracelets. When I expostulated with him on the price, he replied—appreciating his own value and the frenzy of tourists—'You no take? All light! You pay no seven dollars! All light! You go 'way. Man come, next boat. Him pay eight. Vely good!' I took the bracelets."

Wood- and argillite-carving, among other arts, made to serve the native inter-tribal demand and the early tourist trade, soon became important in the eyes of the natives. Capt. Cook himself, in 1778-1779, gathered a considerable lot of Indian relics; and many others after him, from the days of

world circumnavigation. Private curio-hunters gathered huge collections, a part of which is now preserved in public museums. Not a few of the best Haida craftsmen of the last generations — Charles Edenshaw, John Cross and others — were also tradesmen, travelling as far as Victoria and Seattle to dispose of their work, and the surviving Haida carvers of the present day still follow this practice.

But purely native activities have now virtually come to an end, for the Indian population of the coast has been decimated, and it has renounced its past. The Tlingits not so long ago numbered around 8,000; they are now much less. The three nations of the Tsimlysans numbered more than 15,000; they now slightly exceed 4,000; worst of all the Haidas, estimated about 1830 at 30,000, are now in all around 800 or 900, including the Kaiganis of Alaska. All the present-day survivors of a shadowy past are half or quarter breeds, and it is no longer easy to detect among them the distinctive features of their race, even as recorded on photographs not so long ago. Two of the last wood-carvers of the Skidegate Haidas, still living, have not a drop of Indian blood, but were white children adopted into the tribe. Native art like the blood itself has been lost in the confusion resulting from lack of frontiers and of self-preservation.

A grave house at Hagwelget near Hazelton which, like such memorials, reflects the Slavonic style of architecture.





CANADA'S EASTERN ARCTIC PATROL

by R. S. MARRIOTT

ONE of the most colourful and strangest administrative jobs in the world, Canada's Eastern Arctic Patrol, was completed in 1939, three days ahead of schedule, despite constant delays by heavy ice, fog and gales.

It was Canada's seventeenth patrol to her far-flung Eastern Arctic possessions, comprising a total area of 999,690 square miles, and for the eighth year in succession Major D. L. McKeand was in command. Besides the once-a-year delivery of food and medical supplies to the Government posts, and the inspection of the work done during the past year, an exceptionally large amount of scientific investigation was done by the Government party.

The patrol, which sailed aboard the Hudson's Bay Company's supply ship

R.M.S. Nascopie, left Montreal on July 8 on her 10,613-mile voyage. Fair weather was encountered until the Labrador Coast was reached, when fog and light pack-ice slowed the ship down. Scheduled at Hebron by July 14, it was the morning of July 17, before the anchor was dropped off the little Moravian mission station and Hudson's Bay post.

Leaving Hebron in the late afternoon of July 18, we headed north for Port Burwell, the eastern entrance of Hudson Strait, and it was not until about 5 o'clock on July 19 that we entered that port. Hudson's Bay factors from the Ungava Bay district and Rev. Ronald Wenham, and Mrs. Wenham, a northern bride of 1937, came aboard.

Owing to a shortage of seals and whales, dog feed had been scarce, and the Eskimos

Photos courtesy Department of Mines and Resources, Ottawa.

CANADA'S EASTERN ARCTIC PATROL

along the Ungava Bay had lost about 60 per cent of their dogs. Prospects for the coming year, however, were more favourable, it was stated.

There was considerable activity at Burwell, because the Hudson's Bay Company had decided to close their post there, owing to the shortage of white foxes.

Leaving Burwell at 5 a.m. on July 20, the *Nascopie* headed north-west across Hudson Strait to Lake Harbour. Normally we should have made port late that evening, but, owing to heavy ice conditions, the ship was hove to. It was not until the early afternoon of July 22 that the ship picked up the Eskimo pilot Navalio, at the entrance to Lake Harbour. A clear day, it was a terrifying trip up the twelve-mile channel to the little post. Ice conditions were the worst in seventeen years, and the *Nascopie* literally crashed her way through. A light break-up and a phenomenal southerly wind, fanning the ice up into the fiord, were blamed for these conditions. There is a tidal range of thirty-eight feet at this post, and when the *Nascopie* arrived the tide was out.

Besides the Hudson's Bay post, there are, at Lake Harbour, a detachment of the Royal Canadian Mounted Police and an Anglican mission. The Eskimos here are a particularly fine type, and seemed very healthy and happy. Although white foxes had been scarce, native food had been plentiful.

Two of the scientists, Maxwell Dunbar, attached to the Bureau of Animal Population at Oxford, and John Oughton, of the Royal Ontario Museum, disembarked here to carry on their research at this post until the return of the *Nascopie* a month later.

With prospects of long delays by ice and fog in Hudson Strait and Bay, everything was done to expedite unloading operations at the posts visited, as it was imperative that the *Nascopie* reach Churchill on or before August 7, as the Governor-General, Lord Tweedsmuir, and The Lady Tweedsmuir, would be waiting there.

From Lake Harbour we crossed to Wakeham Bay, in northern Quebec, and were again held up by fog and ice for several hours. Then followed Sugluk, also in northern Quebec, from where we went across to Cape Dorset, on the south-western tip of Baffin Island. Here Hon.

John Buchan, eldest son of the Governor-General, came aboard, after having spent a year at the Hudson's Bay Company post. Notwithstanding his year of complete isolation, he was looking forward to returning to the north country.

Mr. John J. Bildfell, of Winnipeg, went ashore at Cape Dorset, hoping to establish a new industry for Canadian eider-down collecting. Although the Arctic is the breeding place of the eider-duck, no attempt had been previously made to collect the valuable down in Canada's Eastern Arctic. One of the main objectives in the establishment of this new industry is to provide remunerative work for the Eskimos when their trapping for the winter is ended, and before they start hunting whale for their food caches for the following winter.

Weighing anchor on the morning of July 28, a day behind schedule, the *Nascopie* headed due south for Wolstenholme, and made harbour by 8 o'clock. It is a historic little spot, for it was here that Henry Hudson, who first sailed into the bay that now bears his name, laid in a supply of fresh water.

Early next morning we were heading across Hudson Bay for Southampton Island, which was reached at dawn the following day.

July 31 saw the *Nascopie* turned south-east again, and on August 1, at 7 a.m. we anchored at Cape Smith. After a six-hour stay we sailed for Port Harrison. We were stopped only once by light ice, and arrived at Port Harrison a day ahead of schedule.

The trip across the bay to Churchill was uneventful. On board was a blind native, who was being taken to the Roman Catholic Hospital at Chesterfield, where Dr. John Melling was taking over from his brother as resident Government Medical Officer. Dr. Melling felt that the chances of a successful operation on the eyes of this native were particularly good.

On August 6 we reached Churchill and berthed beside the wharf about 10 p.m. The Governor-General and The Lady Tweedsmuir were the centre of interest in

A typical Eskimo couple, Nookapinguaq and his wife Buulunguaq.





Favourite sport in the Eastern Arctic. Contestants in a kayak race waiting for the signal at Port Burwell, N.W.T.

the group of people on the dock, as they waited to welcome their son. Ours was the first ship to berth at Churchill this year, but there were two ships following us in, and the port master expected a busy year.

From Churchill we sailed on the morning of August 8 on the second leg of the patrol. First we touched at Chesterfield Inlet, where there are a three-storied hospital, a police detachment, a Roman Catholic mission, and the Hudson's Bay Company post. Dr. Thomas Melling and his wife joined the ship, the former replacing his brother as ship's medical officer. From Churchill we went back to Wolstenholme.

At Wolstenholme the Government ice-breaker *N. B. McLean* dropped anchor beside us. She had entered Hudson Strait two weeks after we had, and had not encountered any serious delays from ice.

From Wolstenholme we went across to Lake Harbour, where Messrs. Dunbar and Oughton were picked up. We then continued on to Burwell.

We headed north from Burwell to

Craig Harbour on Ellesmere Island, the most northerly outpost in the British Empire.

North of the Arctic Circle we ran into thick pan ice and passed hundreds of huge icebergs floating south from the glacier fields of Devon Island and western Greenland.

We entered Craig Harbour on the morning of August 22, but soon after we dropped anchor, the rockbound little harbour became choked with ice, and we were unable to land.

The police officers, the only white men on Ellesmere Island, together with their Eskimo servants, after great difficulty, reached the ship from the shore about 9 a.m. They had a tricky and sometimes dangerous trek across the ice-field, and had to carry a canoe with them to bridge the wider water gaps.

The little grey detachment buildings at Craig Harbour are situated close to the water's edge, with huge snow-covered chocolate-coloured mountains rising behind them to a height of 1,800 feet. Some

Lake Harbour, Northwest Territories, as seen from the Government House — Anglican Church in the foreground.





A familiar scene in the Arctic where native sealskin provides the material for the *tupik*, Clyde River, Northwest Territories.

distance behind the post there is the remnant of a glacier, which is gradually receding.

The two policemen there, Corp. R. W. Hamilton and Constable L. T. Fyfe, were in good health, and had had a good year. Constable Fyfe came out, and was replaced by Constable E. Muffitt.

It was not until late the following afternoon that it was possible to unload the year's supplies for the post.

The *Nascopie* slipped out of the harbour early the next morning, bound for Fort Ross on Somerset Island, at the entrance to Bellot Strait — the famous and, for three centuries, the elusive North-west Passage.

Some of the worst weather of the whole trip was encountered on the run into Lancaster Sound and Prince Regent Inlet.

Battered by seventy-mile-an-hour gales and hemmed in by ice and fog, it took five days to reach Fort Ross.

More ice and fog were encountered outside Arctic Bay, and it was here that those on board the *Nascopie* first heard

that the Empire was at war. Although it was the only ship to navigate these waters, the *Nascopie* was 'blacked out' in accordance with British Admiralty orders, and all radio communication between the *Nascopie* and civilization was cut off.

From Arctic Bay we proceeded to Pond Inlet, Clyde River, and Pangnirtung. From Pangnirtung it was a case of home-ward bound, with a short stop at Hebron.

The *Nascopie* sailed into Halifax on the afternoon of September 23, back to the realities of a world plunged in war. So ended one of the most difficult Arctic Patrols ever undertaken. Despite conditions, there had not been one mishap. Every one of the twenty-two ports of call had been visited, and supplies for forty-nine posts and outposts had been landed. The posts and outposts served a total population, white and native, of 6,768.

During the trip Major McKeand distributed 675 Royal Visit Souvenir Medals to the Eskimo children of school age. They

Dog-team moving komatik along Shingle Beach, Pond Inlet. R. M. S. *Nascopie* in the distance.



were the last children of Canada to receive the medals.

The year had been a bad year for fox pelts, but everywhere the natives were found in good health and, generally, well provided with seal and other foods. There was a marked absence of narwhal, that peculiar mammal with a single eye-tooth sometimes reaching ten feet in length. However, white whales were plentiful. A serious matter for the natives and also for the fur traders was the loss of many valuable dogs, owing to epidemic diseases. This was most marked at Pond Inlet, Arctic Bay and Fort Ross, in the most northerly part of the patrol. In view of the shortage, dogs were transferred in the *Nascopie* from southern Baffin Island to Fort Ross.

Vital statistics obtained during the trip showed that the Canadian Eskimo population was steadily increasing.

The hospitals and industrial homes at Chesterfield and Pangnirtung were inspected, and there was no doubt that they were filling a very essential function in Canada's Arctic.

The Patrol under Major McKeand's command was composed of D. A. Nichols, physiographer and geologist; Dennis Chitty, Bureau of Animal Population, Oxford; Max Dunbar, Oxford biologist; Dr. Charles H. M. Williams, dentist; J. G. Oughton, Royal Ontario Museum; Harold S. Peters, U.S. Biological Survey; L. L. Lyster, Institute of Parasitology; J. A. McLean, lawyer for the Crown; F. G. Whitaker, lawyer for the defence; R. A. Perkins, postmaster; R. S. Marriott, historian.

D. A. Nichols, physiographer, Bureau of Geology and Topography, Department of Mines and Resources, made further observations on the strand-lines which indicate oscillatory movements of the land masses of the northern part of the continent. Mineralogical and archaeological specimens were also procured for the National Museum of Canada, at Ottawa.

Dr. Thomas Melling stated that there had been no reports of any major epidemics during the past year, and all natives visited were found to be in good general health.

For the first time in the history of the Patrol, a dentist was included in the personnel. Dr. Charles H. M. Williams, of Toronto, was chosen, and he made a careful study, in the time available at each post, of the dental condition of the natives,

primarily with the object of discovering if a need exists for a dental service in the North. The research group of the faculty of dentistry of the University of Toronto, to which Dr. Williams was attached, was also hopeful that a study of the Eskimos might give a clue to means of controlling dental diseases among the civilized white race. A description of the food and eating habits of the natives was obtained, impressions of their jaws were made, and various tests were carried out. Dr. Williams found that the Eskimo dentition was showing the first stages of degeneration, but he was hopeful that through careful study it might be possible to prevent the progress of dental diseases among this race.

The scarcity of foxes this season proved of special interest to Dennis Chitty, who investigated the biological basis of the fur trade for the Bureau of Animal Population at Oxford.

The work of L. Laird Lyster, Institute of Parasitology, McGill University, was along three main lines: the collection of live lemmings to form the parent stock for new laboratory animals; the examination of dogs in all posts for parasitism; and the collection of material in an effort to gain further knowledge of trichiniasis, a disease which is of increasing concern in the temperate zone, and which may prove to have its focal source of infection in the Arctic.

John Oughton, of the Royal Ontario Museum, Toronto, collected specimens of the smaller animal life of the land and fresh water and shallow bottoms of the sea.

Harold S. Peters, Atlantic Flyway Biologist of the United States Bureau of Biological Survey, obtained data on the nesting and migration of ducks and geese. These will be used by both the Canadian and United States Governments in regulating the waterfowl shooting seasons.

Postmaster R. A. Perkins had a particularly busy trip. Philatelic mail alone amounted to over 16,000 pieces, which was more than the whole of last year's mail. The total amount of regular mail—letters, registers, parcels and newspapers—despatched was more than 22,000 pieces.

A memorable incident of the trip was the presentation to the Postmaster at Craig Harbour of autographed photos of Their Majesties King George VI and Queen Elizabeth.

Another highlight was the trial at Pangnirtung of the Eskimo, Katcho, who

CANADA'S EASTERN ARCTIC PATROL

was charged with the murder of three children whose mother was living with Katcho. Two of the children had died toward the end of 1937, and the third child toward the end of 1938. First intimation of the tragedy came last February, when a letter in syllabics was received at Pangnirtung, eighty miles away from where the alleged murders took place. Constable H. F. McCabe, set out by dog-team to investigate and Katcho was arrested and brought back to Pangnirtung.

On September 12, when the *Nascopie* arrived, Katcho was one of the first to greet the ship. There are no cells at Pangnirtung, and Katcho was living with his wife in a tent at the police post.

Two days later the fourteen by sixteen-foot living-room at the police barracks was transformed into a Court room. Katcho, dressed in a brown parka, sealskin trousers and mukluks, was arraigned on a murder charge before Stipendiary Magistrate D. L. McKeand. The Court room was crowded with passengers from the *Nascopie* and the handful of white residents at Pangnirtung. Only two Eskimos, besides the accused, were present: Lydia, his wife, and Ingatepuak, his aged father. The other Eskimos showed little interest, and seemed impressed only with the flowing robes of J. A. McLean, of Winnipeg, attorney for the prosecution, and Fleet G. Whitaker, of The Pas, Manitoba, who was defending the accused.

Harry T. Ford, retired Hudson Bay trader, was interpreter. The prisoner, assured that he would have a fair trial, was charged with unlawfully murdering Eitina, at Bear Sound, between October 1 and November 30, 1938. Counsel for defence asked for trial by jury as to the sanity of the accused.

The six men selected for the jury were: P. Baird, geologist, Berwickshire, Scotland; R. A. Perkins, postal officer, Windsor, Ontario; W. J. G. Ford, fur trader; D. A. Nichols, physiographer, Ottawa; J. R. Ford and J. C. Cormack, fur traders.

After the depositions taken at the coroner's inquiry had been read, Katcho was questioned by defence counsel. "I must have been the cause of killing the children," he said, but stated he could not remember many of the things he was alleged to have done. He told the court that he suffered from pains in the back and head. He felt them most at full moon and the first quarter.

Three medical men, Dr. Thomas Meling, medical officer on board the *Nascopie*, Dr. R. L. Sutton, of Kansas City, Missouri, and Dr. Donald Forward, of Ashtabula, Ohio, each gave evidence of having examined the prisoner. In their opinion he was insane.

After deliberation of seven minutes, the jury returned a verdict of insanity. Major McKeand ordered Katcho placed in the custody of the Royal Canadian Mounted Police until such time as the pleasure of the Commissioner of the Northwest Territories was known.

The prisoner was told that he would be taken on the *Nascopie* to the white man's land, and that every effort would be made to bring him back to good health.

"Will the white men kill me?" he asked. He was assured they would not.

At midnight the prisoner was brought aboard the *Nascopie*, there to be kept under constant guard by the Mounties. Katcho's wife followed him aboard, weeping softly. She was led away just before the last boat left for the shore, but not one word was spoken between them.



Natives from Mansel Island and Wolstenholme.

EDITOR'S NOTE-BOOK

Eileen Jenness contributes a timely article in this issue illuminating the backgrounds of the people of Finland. Born in Canada's capital city where she received her early education, Mrs. Jenness continued her studies in the United States and in Florence, Italy. A keen student of Art, she, with her husband—Dr. Diamond Jenness, Dominion Anthropologist, well known to our readers—last visited Europe in 1938. The fruits of studies in Finland are presented in text and picture.

Aida B. McAnn, after being granted a Master of Arts degree from Columbia University, New York, has for the past two years been engaged by the New Brunswick Government as special writer and representative at the handicraft exhibits at Boston and New York. During this time Miss McAnn made a thorough study of the development of the handicraft industry in the province which she serves, thus amplifying her qualifications to present "Busy Hands in New Brunswick" appearing in this issue.

Marius Barbeau, of the National Museum of Canada, has specialized for many years on the Indians of the North Pacific Coast, and he has written books and many articles on their art, songs and Siberian origin. Last year, for the eighth time, he spent several months travelling from Vancouver into Alaska among them studying their vanishing customs and lore. In his article "The North Pacific Coast" Mr. Barbeau has come to the conclusion that their remarkable art, as represented in totem poles, is not only recent but that contacts between the natives and the South Sea islanders in the past hundred and fifty years may account for some of their features.

Richard S. Marriott commenced his newspaper training in the place of his birth, Brisbane, Queensland, and has travelled extensively under the auspices of the Empire Press Union. Last year he accompanied the Eastern Arctic Patrol as official historian and his terse record of what has been styled "one of the most difficult Arctic Patrols ever undertaken" provides readers with some comprehension of a section of Canada's northern heritage and what is being done about it.

AMONGST THE NEW BOOKS

The Culture Historical Method of Ethnology, a Scientific Approach to the Racial Question, by WILHELM SCHMIDT. (New York, Fortuny's, 1939, \$5.00). This is not a book for the layman, nor even the geographer, but only for the professional historian and ethnologist. Father Schmidt has long been the leading protagonist of what is commonly called the Kulturkreis or Culture-circle theory, though its author considers that term too narrow and prefers himself the name Culture-historical. It is a theory that seeks to explain what constitutes a culture, how its elements cohere, spread, and merge with other cultures, and the principles whereby the ethnologist can disentangle them and reconstruct the history of mankind when written documents are lacking. It is only in the second half of the book that Father Schmidt expounds his doctrines. The first half he devotes to a critique of ethnological doctrines during the last one hundred years, and to a vigorous attack on rival theorists in Europe and America.

The Vanishing Frontier, by PHILIP H. GODSELL, (Toronto: the Ryerson Press, 1939, \$3.50). To the sub-title, A saga of traders, mounties and men of the last North West, one might have added, "and Indians and Eskimos I have known", for a more exciting and amusing collection of experiences with these original owners of the country it would be hard to meet. Philip Godsell, adopted by the Crees under the name Chief Manitou Pinase-Spirit Bird, entered the service of the Hudson's Bay Company as a boy and remained in it for about thirty years. As trader, explorer and inspecting officer of the Company for the Saskatchewan, Athabasca, Peace River, Mackenzie River and Western Arctic districts he has had an adventurous career. There can be few episodes in the chequered history of the North West that he does not know in minutest detail and probably in this book we are given the first authentic account of some old stories of hardship, crime and mystery, either revealed to the author in the course of his travels or told him by actors in the dramas themselves. Full of good stories racyly told, the thrill of Godsell's own adventures in meeting danger and difficulty in the wild north country, his accounts of Hudson's Bay Company factors and men, of his staunch friends the Mounties and best of all, his dealings with Indians and Eskimos, make this a memorable and thrilling book. Speaking of the changes wrought by the years he says, "It is a new North that would have broken the hearts of Pickerel-Face MacKay and Angus Brabant: a North in which such picturesque characters as Friday and Flynn Harris and Jack Hornby could have no part . . ." and again, "With the passing of the oldtime voyageur and courreur-de-bois a new and equally indomitable type has been evolved, his canoe an aeroplane and his paddle a propeller. The North of to-day is different. The men are different and the lure that calls them there is different. But there remains unchanged the spirit of courage of this new generation which is making the last assault upon the rocky barriers of the Vanishing Frontier." As has been well said, "Godsell is performing a

(Continued on page VII)

ERRATA—February—Cover subject and page 72.
Dimensions of the H. M. C. S. NOOTKA: 692
tons; 150' x 27'6" x 14'6".

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THE CANADIAN GEOGRAPHICAL SOCIETY

ANNUAL MEETING - 1940

The Eleventh Annual Meeting of The Canadian Geographical Society was held on February 22 in the Lecture Hall, Victoria Memorial Museum, Ottawa, Mr. C. G. Cowan, First Vice-President, presiding in the absence of the President, Dr. Charles Camsell.

In opening his address Mr. Cowan referred to the loss which the Society had sustained in the passing of His Excellency, Lord Tweedsmuir, who, for the last four years as Honorary Patron of the Society, had taken a keen interest in the Society's development. A resolution recording the Society's loss in the passing of His Excellency and expressing the members' sympathy to The Lady Tweedsmuir was adopted.

In reviewing the progress of the Society during the past year Mr. Cowan advised the meeting that it had been possible to again apply a credit balance to the Society's operating capital after having added a substantial sum to the Geographical Research Fund. Membership had shown a substantial increase. During the past year the promotion of geographical research had been effected in various ways, notably by the granting of a Studentship in Geography which was awarded to Miss Nadine Hooper, a graduate in Arts of the University of Toronto in 1939. The award contributes to a continuation of her studies, specializing in the field of Geography and studying under the supervision of Dr. Griffith Taylor, Professor of Geography at the University of Toronto. An educational film was made under the auspices of the Society and directed by Mr. and Mrs. F. R. Crawley. Photographed in kodachrome, the three-reel presentation traces the development of power in Canada and received its premiere at this Annual Meeting under the title "History of Power in Canada". Arrangements for the release of prints of the film for wide distribution to schools and other educational bodies in Canada and elsewhere are being made through the co-operation of the National Film Society. Reference was made to the series of lectures delivered during the year. In addition to those held in Ottawa, the Society conducted a special lecture tour in southern Ontario in which fourteen lectures were delivered to members of the Society, their friends and representatives of educational organizations, with a total attendance of approximately 7,250. Surveys undertaken by Directors and Fellows of the Society in various parts of Canada resulted in the preparation of authoritative articles for publication in the Journal, including such subjects as "The Yukon-Alaska Highway", "Tar Sands of Alberta", "North-west Coast of British Columbia", "The Maritimes" and the "Trans-Canada Airways". In the dissemination of geographical knowledge, the Canadian Geographical Journal has again played a major part. During the year, 195,000 copies of the Journal were circulated, the twelve issues for 1939 containing 1,168 illustrations and 26 maps or 512 pages of photographic reproductions. Three editions of the Royal Visit Number (July issue) were published. Included in the many letters commending the Society's efforts in this regard were messages from Their Majesties, King George VI and Queen Elizabeth, from Her Majesty's father, Right Honourable The Earl of Strathmore and Kinghorne, and from President Roosevelt.

Reference was made to Vice-President Major-General A. G. L. McNaughton who is now Officer Commanding The First Division Over-Seas, as well as to the three members of the staff who are now on Active Service. Tribute was paid by Mr. Cowan to all those who had contributed to the success of the Society during the past year, special mention being made of the Canadian Press which had furthered the interests of the Society by devoting generous space in its editorial columns to commenting on articles published from month to month in the Journal.

The following directors whose term of office expired this year were re-elected to the Board: Dr. L. J. Burpee, Mr. K. G. Chipman, Mr. G. J. Desbarats, Mr. L. T. Martin, Major-General A. G. L. McNaughton, Mr. J. A. Wilson, Ottawa; Brigadier W. W. Foster, Vancouver; Mr. Harry Snyder, Montreal; Mr. E. J. Tarr, Winnipeg; Dr. R. C. Wallace, Kingston; and Dr. J. C. Webster, Shédiac. In addition, Dr. B. R. MacKay, Ottawa, was elected to the Board of Directors to fill the vacancy caused by the death of Mr. James Richardson.

Immediately after the showing of the Society's film "History of Power in Canada" and the Trans-Canada Air Lines' picture "Swift Family Robinson", the Board of Directors met and elected the following officers for 1940: Honorary President: Dr. J. B. Tyrrell, Toronto; President: Dr. Charles Camsell, Deputy Minister of Mines and Resources, Ottawa; Vice-Presidents: Charles G. Cowan, Managing Director, British American Bank Note Company, Ottawa; Major-General A. G. L. McNaughton, Officer Commanding The First Division Over-Seas; Honourable W. A. Buchanan, Lethbridge; Dr. R. C. Wallace, President, Queen's University, Kingston; J. A. Wilson, Controller of Civil Aviation, Ottawa; Honorary Secretary: E. S. Martindale, Ottawa; Honorary Treasurer: K. G. Chipman, Ottawa; Honorary Counsel: O. M. Biggar, K.C., Ottawa.

national service in recording these chronicles of the North before it is too late."

Unsolved Mysteries of the Arctic, by VILHJALMUR STEFANSSON, (Toronto, MacMillans in Canada, 1939, \$3.50.) Few people can note the title of this book without a thrill of expectation and excitement. These great Arctic problems came freshly before the public when Levanevsky and five companions, all skilful and experienced in aviation disappeared on a flight from Moscow to America by way of the North Pole in the summer of 1937. The unceasing search by airmen from America, Europe and Asia, with the admirable co-operation of the governments of the United States, Canada and the Soviet was terminated officially on the anniversary of the Levanevsky party's disappearance. But Stefansson holds out hopes that some at least of the party may survive and yet be found. The story is an heroic one and in Stefansson's discussion of the possibilities of their fate, the man in the street will see the reason why all these costly and dangerous attempts at rescue are made, with what careful scientific preparation and weighing of chances, and will realize how marvellously man is progressing in his conquest of the Arctic. Apart from the humanitarian effort which must promote a better international understanding, the search brought great gains to the science of weather forecasting and in the study of types of air travel suitable for northern latitudes.

Another explorer who "succeeded through failure", as Stefansson says, was Sir John Franklin. That long and heart-rending search "revealed much of the Canadian archipelago and added greatly to the knowledge of the Canadian mainland. It brought many advances in the departments of science other than geography and was responsible for notable progress in the technique of polar exploration."

As stories alone these mysteries are full of glamour, of heroism and often of such tragic mistakes! How and why did nine thousand Europeans disappear from Greenland? How was the Franklin expedition lost and why? What lay behind the mysterious death from gunshot wounds of Thomas Simpson, explorer, who was by some, considered discoverer of the Northwest Passage? In the summer of 1930 the remains of Andrée and his companions who disappeared on a balloon voyage thirty-three years before, were found on one of the Spitsbergen islands; they had died half-clothed in their tent. What is the simple explanation of their death?

These questions are some of the unsolved mysteries for which Stefansson has propounded a solution. With his unrivalled knowledge of the Arctic combined with years of research in northern literature it will seem to his readers that he has worked out the problems to a reasonable conclusion. There are extensive bibliographies, and four maps help the student to follow some at least of the author's carefully wrought theories. The maps show respectively, Icelandic settlements in Greenland, Lands and seas of the Franklin tragedy, Operations of the Andrée expedition of 1897, and Route of the lost Soviet aviators and network of Sir Hubert Wilkin's search flight. Altogether a fascinating and valuable record.

Canadian Water Birds—Game Birds: Birds of Prey—Pocket Field Guide by P. A. TAVERNER, (Toronto: the Musson Book Company, 1939, \$2.50). This is a most attractive and convenient

bird book, uniform with Mr. Taverner's *Canadian Land Birds*. The two books in form and treatment are introductions to the larger, more detailed *Birds of Canada*, originally published by the National Museum of Canada but now issued by the Musson Company. Many of the illustrations are the same as in *Birds of Canada* and are reproduced by permission of the Museum. The new illustrations are all by the author with the exception of one colour plate by Ronald W. Smith and two colour plates by Allan Brooks. The colour plates, one hundred in number and one hundred and fifty drawings in black and white depict over one hundred and ninety different species and over two hundred and eighty different birds. Written in non-technical language and with the superb illustrations, the two pocket guides provide a handbook for the field identification of practically all the birds of Canada and most of those in the northern United States. The delightful introductory chapter on water bird study is followed by a synoptic key, primarily based upon characters recognizable in life in the field, rather than upon laboratory details. A few terms which may be unfamiliar to the general reader are elucidated in a brief glossary preceding the very complete index. Altogether this is an ideal pocket guide, which will be eagerly welcomed by the increasing army of bird lovers and by sportsmen who will value especially the discussion of conservation in its various aspects.

The Alps, by R. L. G. IRVING, (London: Batsford, 1939, 10/6 net). Though Mr. Irving is a climber of considerable repute, he regards the Alps as much from the point of view of the walker and the poet as that of the mountaineer. So his book is designed not for experienced climbers but for those who hope some day to visit this glorious region of Europe. Ignoring political boundaries the author writes of the Alps as they cover Switzerland, Germany, France and Italy. Mr. Irving has admirably overcome the difficulty which confronts an author who knows his subject intimately to write in more popular fashion for a less expert public. His introductory chapter occupies nearly one-third of the book and is of entralling interest. Realizing the difficulty most people experience in grasping the geological story of the Alps the author provides a clear picture in non-technical language of "how the snowy ranges of Central Europe were lifted up and sculptured into their present forms." This is supplemented by a diagram showing the structure of the Alps (on page viii), opposite a glorious photograph of the Matterhorn. There follow delightful sections on the flora and fauna, on the people, their work, their homes, their lives and much expert advice to the traveller, which makes abundantly clear the rewards and responsibilities which await all who may cherish more ambitious thoughts than mere pasture rambles.

The remainder of the book is devoted to individual districts, travelling eastward from the southwestern Alps from some of which the Mediterranean can be seen, the Mont Blanc range, the Bernese Alps, The Pennines, the Central, and the Eastern including the Dolomites. Mr. Irving has "succeeded in giving an admirable bird's eye view of every main district without overloading the brain with a multiplicity of names." A rich descriptive gift and charming humour inform every page of this gorgeous book. The photographs are exquisite and will be a joy, especially to the lover of mountains, cut off for the time from his Alps and glaciers.

FLORENCE E. FORSEY